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NEW SERIES, No. 27.

THE
ANNUAL MONITOR

FOR 1869,

OR
OBITUARY

OF THE
MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1868.

L O N D O N :

SOLD BY F. B. KITTO AND E. MARSH:
WILLIAM SESSIONS, AND GEORGE HOPE, YORK:
JOHN GOUGH, EUSTACE STREET, DUBLIN.

1868.

LIST OF NAMES WITH MEMOIRS.

Wilson Armistead.	Hannah Marshall.
Paul Bevan.	Robert Peters Napper.
Judith N. Bevan.	Elizabeth Nicholson.
Mary Bulman.	Thomas Norton.
Benjamin Brayshaw.	John Pease.
Hannah Brearey.	Ellen Pumphrey.
Mary Brown, <i>Luton</i> .	Jonathan Rees.
Anne Brockbank.	James Robinson.
Joseph Buckley.	Rebecca Routh.
Hannah Chipchase.	Esther Smith.
Jacob Henry Cotterell.	Edward Smith.
Elizabeth Coventry.	Ann Smith, <i>Skipton</i> .
Jeremiah Cross.	Joseph G. Steevens.
Rachel Harrison.	Hannah Thomas.
Edward Hornor.	Eliza Thomas.
Silvanus James.	John Williams.
Rachel Jamonneau.	Mary Williamson.
Hagger Lowe.	Daniel Wood.
John Mackinnon.	

Hannah Wilkinson, of *York*.

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PREFACE.

A few sentences only must introduce to the reader the *Annual Monitor* for 1869. "Another generation goeth," and we are all following, each one at the same pace, towards the final goal. The prayer offered by the prophet in old time may still be ours: "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."

The memoirs we present are not confined to persons in one class or position in life, but portray a great variety of circumstances and character. They are published not for the eulogy of the dead, but for the profit of the living. We have the testimony of the late John Pease, in reference to a publication of similar character to our own, that he "believed he had derived more spiritual benefit from hearing and reading accounts from *Piety Promoted*, than any other reading whatever, 'Holy Scripture excepted.'"

Our testimony is to the power of true religion. We have not singled out the lives of Christian ministers, and indeed the names of no less than twelve ministers are entered without any further memorial: but we give the experience of Christian men and women in

various situations; and we see in these simple records how Divine grace, when allowed to operate through the Holy Spirit on the heart, qualifies for every allotted condition. The heart being renewed by repentance towards God, and faith in the Lord Jesus Christ, through sanctification of the Spirit,—the various faculties bestowed by the great Creator, become, in that degree whereto any have attained, so many instruments for promoting the cause of Christ and His truth upon earth, and rendering the possessor of them more and more meet for the “better country, that is, the heavenly.” We would not knowingly ascribe to any more than that whereto they have attained: and let us remember, that those who reach forward the most earnestly towards the heavenly prize, only succeed as they receive help from God. To Him be all the glory!

With these considerations, we commend this little volume to our readers, desiring that it may animate, stimulate, and encourage them on their spiritual way.

J. N.

Ackworth, Twelfth month, 1868.

THE ANNUAL MONITOR.

OBITUARY.

	Age.	Time of Decease.	
ELLEN ELIZABETH ABBATT,	23 25	7 mo. 1868	
<i>Stoke Newington.</i>			Daughter of Richard Abbatt.
JOHN ADDEY,	44 11	6 mo. 1868	
<i>Marietta, near Belfast.</i>			
ANN ALBRIGHT,	78 11	10 mo. 1867	
<i>Lancaster.</i>			
ANN ALEXANDER,	84 3	4 mo. 1868	
<i>Ipswich.</i>			A Minister. Widow of Richard Dykes Alexander.
MARY ALEXANDER,	77 13	7 mo. 1868	
<i>Limerick.</i>			An Elder.
EDWARD WESTON ALLEN,	37 5	10 mo. 1867	
<i>Dublin.</i>			Son of Henry Allen.

THOMAS ALLEN,	90 14 12 mo. 1867
<i>Castle Donington.</i>	
WILLIAM ALLEN,	24 19 7 mo. 1867
<i>Cork. Son of Benjamin Allen.</i>	
JACOB ALLISON,	73 10 5 mo. 1868
<i>Cotherstone.</i>	
MARY ARCH,	85 15 10 mo. 1867
<i>Manchester. Widow of Arthur Portsmouth Arch.</i>	
WILSON ARMISTEAD,	49 18 2 mo. 1868
<i>Virginia House, Leeds.</i>	

In early manhood, this Friend felt himself called upon to labour in the vineyard of his Lord and Master; and, as if it were the work especially designed for him, he earnestly took up the cause of the oppressed African race in America. But although his labours were from that period chiefly devoted to the suppression of slavery, he had a deeply-sympathizing heart for suffering and distress of every kind; and to the close of life was anxious to devote his time and energies to the welfare of his fellow-men.

In the year 1848, when twenty-nine years of age, he published an elaborate work, entitled "*A Tribute for the Negro.*" It consisted of two parts. The first is an argument in fifteen essays or chapters; establishing by multiplied evidence the unity of

the whole human race, and the fallacy of asserting an essential inferiority in the moral or intellectual faculties, or in the religious sensibility of the negro tribes; tracing the sources of the prejudice against colour, and condemning the sin of slavery as a violation of the rights of man, a system thoroughly demoralizing, and repugnant to the spirit of Christianity. The second part of this work is replete with biographical sketches of Africans or their descendants; supporting the previous argument by facts and examples, and forming we believe the most complete collection of such biography ever published. The profits were devoted to the benefit of the negro race; and a few sentences from the writer's preface will explain his feelings with regard to the work: "Having now completed my undertaking, after soliciting the Divine blessing upon it, I bequeath it as a legacy to the injured and oppressed. * * I should count myself unworthy the name of a man or a Christian, if the calumnies of the bad, or even the disapprobation of the well-disposed, had deterred me from the performance of that which a feeling of duty prompted me to undertake. * * Conscious of many imperfections, I feel thankful in having completed this humble "*Tribute*" in aid of the cause of Freedom, Justice, and Humanity."

Wilson Armistead also brought out an Edition of the life of Anthony Benezet, the distinguished American philanthropist, and a reprint of George Fox's Life, with biographical notes. In 1851, he published "*Select Miscellanies*" in six small volumes, containing a large number of striking facts and anecdotes, as well as fugitive papers, illustrative of the Christian principles as well as of the history of the Society of Friends.

It appears from many fragmentary memoranda, that our dear friend at the time of his decease had in view some Scriptural work; but from the very imperfect and condensed character of the notes intended for his own guidance, the plan is not clearly deducible. The draft of a title-page for part or the whole, (to be accompanied with a frontispiece and appropriate texts,) is as follows: "*The Gospel of Jesus Christ. Good Tidings of great joy to all people, in the Coming of the Messiah, the Saviour of the World. Compiled from the best translations, and the most approved Commentators.*"

Always diligent in business, he seldom allowed his philanthropic labours to encroach on the time which he found it necessary to give to his commercial affairs. The hours which many devote to relaxation, and those even it is feared which

were due to needful rest, he dedicated, in severe and sedentary labour, to the interests of his fellow-creatures. These self-sacrificing and disinterested exertions may possibly have impaired and hastened the breaking up of a constitution never very robust.

His private memoranda exhibit a strong and affectionate desire to train up his children in the fear of the Lord, which was indeed often manifested in his conversation upon religious subjects. A memorandum to which no date is affixed, but which is supposed to have been written only a few months before his death, when his family were from home, is as follows:—"I have been so much impressed with a passage which was quoted this morning, that I believe it will not be right for me not to revive it amongst us again. The words were those used by the Apostle Paul in addressing the Hebrews: 'Without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' I have queried whether we sufficiently realize this feeling of faith, and that God is really *a rewarder*. Oh, how many are the blessed promises of God, that He *will* reward those that seek Him! I have desired,—even when we may feel

at times discouraged, for want of a realization of these promises to the extent we may look for,—that we may be encouraged by remembering that His promises fail not, but are yea and amen for ever.”

For several years Wilson Armistead's health had been only delicate, and towards the close of First month, 1868, he was suddenly laid down by illness, from which he was not permitted to recover. Although for nearly three weeks he suffered intense bodily pain, yet truly it may be said that “the Lord strengthened him on the bed of languishing, and made all his bed in his sickness.” Ps. xli. 3. From his conversation it did not appear that he thought the final call was near, but he was resigned to his Heavenly Father's will, and bore his pain with Christian forbearance: never once being heard to murmur, but ever ready to use the words of the Psalmist, “O give thanks unto the Lord, for He is good, for His mercy endureth for ever.” This passage of Scripture was an especial favourite with him, which he often introduced into the reading on First day evening, when he was in the habit of generally concluding with a psalm.

While on his bed of sickness, his mind was still engaged with the cherished object of his life, the

welfare of his coloured brethren in America. He sent messages and suggestions to his fellow-workers in the good cause, and one of his latest efforts in their behalf was, to contribute a number of volumes to a library for negroes at a Moravian station in Jamaica.

He was much interested in hearing of the labours of our Missionary Friends in Madagascar. When the passage was read to him, which describes that those who held different religious views on certain points, worked nevertheless without jealousy, side by side, in the glorious task of teaching the heathen natives to worship the true God, and come to Him through faith in Jesus Christ,—he was much affected, expressed his pleasure and thankfulness, and remarked that “that was working in a truly Christian spirit.”

This was on First day, the 16th of Second month. The same evening his pain seemed to leave him, and he rallied a little. But during the night of the following day, he suddenly became much worse, with great difficulty of breathing. On Third day morning, the 18th, he was for a short time unconscious, then revived and conversed a little; but a second attack coming on, he passed quietly away into the arms of the Saviour, which, his friends felt, were outstretched to receive

him with the heavenly greeting, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

LETITIA ASHWORTH, 69 21 3 mo. 1868

The Oaks, Bolton. Wife of Henry Ashworth.

EDWARD ASKEW, 85 7 4 mo. 1868

Whitechapel, London.

SARAH ATTERTON, 83 1 4 mo. 1868

Plaistow, near London.

ALFRED GORDON BARCLAY, 1½ 2 6 mo. 1868

Leyton, Walthamstow. Son of Joseph Gurney and Margaret Barclay.

ALFRED BARTER, *Reading.* 24 13 2 mo. 1868

OSWALD BAYNES, *Skipton.* 77 5 8 mo. 1868

JOHN BEEBY, *Clonmel.* 77 16 1 mo. 1868

Son of the late Nathan Beeby.

JAMES BROMLEY BEECH, 78 18 11 mo. 1867

Chester.

ALICE BENTHAM, 74 30 4 mo. 1868

Shrawardine, near Shrewsbury. Widow of Christopher Bentham.

MARIA BENTLEY, *Ipswich.* 48 15 2 mo. 1868

Wife of John Bentley.

PAUL BEVAN, *Tottenham.* 84 12 6 mo. 1868

Our beloved friend was the son of Sylvanus and Mary Bevan, of Swansea, and was born there on the 30th of Eighth month, 1783.

His first wife was Rebecca Capper of Stoke Newington, to whom he was united in early life, but she was called to her Heavenly rest after they had been married about thirteen years. Several of his children also were taken before him to a better world. In 1831 the blessing of an affectionate wife was again granted him, by his union with Judith Nicholls Dillwyn, with whose family at Walthamstow he had long been intimate.

Thus joys and sorrows were meted out to him by the loving hand of his Heavenly Father, all designed to bring him into closer fellowship with Himself. Yet it does not appear that he saw till long past middle life, the freeness of that salvation which comes through Christ alone ;—nor had he seemed to realize, that no adherence to any particular sect can take the place of that union to a living Saviour, which is the blessed privilege of all who are truly His, to whatever portion of His church they may belong.

This dear friend had been in declining health for several years, and towards the end of his lengthened pilgrimage, suffered much from the weakness consequent on the gradual wearing out of his bodily powers ;—nor was he without much conflict of spirit in the remembrance of many

sins and short-comings, which, though he could believe they were forgiven for his Saviour's sake, greatly distressed him. Mercifully, however, he was not permitted to lose his sense either of the love of his Redeemer, or of the efficacy of His atoning sacrifice for sin. In seasons of depression, he often derived comfort from the Scriptures and well-known hymns. Amongst the latter were that beginning "Just as I am," and Toplady's "Rock of ages, cleft for me." One by Hart, "Come ye sinners, poor and wretched," was another favourite, which he committed to memory when doing so was a great effort. He enjoyed such books as dwelt especially on the provision made for guilty sinners in the glorious gospel of our Lord Jesus Christ—the good news of eternal life through Him:—his one deep regret being, that he had not loved and served this blessed Saviour more.

On one occasion, he said, "If I am saved, it will be as by a hair's breadth. I have seen this more plainly in the last month than ever before." At another time he exclaimed, "Oh! if I have only a *little* peace without any overflowing, and creep in by the *lowest* door,—if Christ only opens it wide enough for me!" He spoke of endeavouring to say, "Though He slay me, yet will I trust

in Him;" and his humble prayer for heavenly help was mercifully regarded, for he expressed soon afterwards the comfort which the remembrance of part of the xii. chapter of Isaiah had been to him; repeating the second and first verses, "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. And in that day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me."

The days of weakness and weariness sometimes tried him, and he said "My dear Saviour does not come," but he was graciously helped by the blessed Spirit to wait patiently for the release he longed for. He was only one whole day confined to bed, and though he could not say much when near the end, he spoke of his thankfulness that his sufferings were not great; and "looking upward," as he had before expressed it, and apparently comforted by having some of his dear ones with him, his spirit peacefully departed to the Saviour whom he loved.

A fragment in Paul Bevan's hand writing, found amongst his private papers after his decease, sets

forth his experience of the loving-kindness of the Lord, more fully than any words of others can do, and is inserted here. It is without a date, but must have been written after his birthday in 1863.

FRAGMENT.

“ Having been permitted in unmerited mercy to arrive at an advanced period of life, and very often feeling much of the labour and sorrow incident to four score years of age,—and being also now precluded by inability of speech, as well as by deficiency of mental vigour, from giving much expression to religious feelings,—[I] am induced to place a few brief thoughts upon paper, by way of acknowledgment to the unmerited goodness and mercy which have followed me all the days of my life :—during a considerable portion of which, especially while engaged in business, [I] was too much engrossed with the things of time, to give [due] attention to the unquestionable convictions of sin wherewith I was favoured by the Holy Spirit. And although in great mercy, my conscience was by His help preserved in a considerable degree of tenderness, I did not escape the manifold temptations that beset my daily path, and which in later years have been the cause of much anxiety, and even distress, of

mind :—being not without the apprehension of my repentance having come too late.

“This fear no doubt was quite natural; and but little prompting from the evil one was needed to give it effect :—and it is remarkable how skilfully he adapts his suggestions to [the] state of the soul which he is trying to ensnare :—and he has never to this moment left me, for I opened the door to him in earlier life, and where he once gets a footing [he] is hard to dislodge.

“And though I am not without a fear that he may yet be permitted to buffet me, even to my latest breath,—yet it is my indescribable consolation, to have come to the knowledge of a Power infinitely superior to that of our unwearied enemy ;—the power of Divine love,—the love of God, manifested in the face or person of Jesus Christ.

“This is a subject too overpowering for my feeble pen to say much upon,—unfathomable by saints or angels,—yet, unworthy as we are, it is taught us by the Scriptures of Truth, and brought into our hearts by the operations of the Holy Ghost.

“I was, perhaps, never wholly insensible to the benefits intended for man in the development of Gospel History—and was fond of perusing

it,—but I seemed to fall short in my application of it; not being then prepared, or able—or what can I say,—to recognize in the message brought down to us by our Saviour, that boundless love of the Father, which could not apparently be satisfied short of the full salvation of every sinner.

“As a sinner, therefore, I see the portals of mercy open to me; and I will not refuse to accept the invitation of my Saviour, ‘Come unto me, all ye that labour, and are heavy laden, and I will give you rest.’

“Now the debility of the poor body is nothing to bear up against, in comparison of the unbearable oppression of sin, which weighs down soul and body too. I had, therefore, no alternative but to go to Christ as I was,—a sinner. I could never have rid myself of one single sin; but that which I had no power to do, nor any one for me, was done by the compassionate love of God, in and through Christ Jesus my Saviour; which convinces me, and well it may, that neither pardon nor salvation can be found in any other. Christ is the Door, the only entrance, whether into the Fold, into the Way, or into Heaven; and all attempts to climb in, or up some other way, are futile. A profession of religion can do nothing

for us by itself, no more can our morality; any trust in these is merely self-righteousness, and may be considered as unbelief, drawing us away from our Saviour."

JUDITH NICHOLLS BEVAN, 86 27 6 mo. 1868

Tottenham.

It was remarkable to those who had the privilege of being with Paul Bevan in the later weeks of his sojourning here, that he never alluded with anxiety to the *future* of his beloved wife, though very solicitous about her *present* health and comfort. The case had been very different a few years before, when he was so ill, that it seemed likely she might be left behind. The event proved how causeless such anxiety would have been; for this dear friend followed her husband, only fifteen days after his departure to his Home above.

Judith Nicholls Bevan was the daughter of the late William and Sarah Dillwyn of Walthamstow, and was born on the 26th of Eighth month, 1781.

For more than thirty-seven years, she was the devoted wife of the friend whose peaceful close we have just recorded: they were married after he had been a lonely widower nearly fourteen years. Her character was remarkable for unselfishness and humility, blessed fruits of the

indwelling Spirit of her Lord;—her kindness to the poor was great, and cheerfulness was another striking feature in her intercourse with those around her.

For many years she suffered partial loss of sight, and latterly her hearing was much affected; but she bore these privations with Christian patience and submission, and often spoke of the mercies and loving-kindness of her compassionate Saviour. She trusted to *Him* to supply all her need, and might truly be said to “be careful for nothing;” and her faith was richly blessed.

She appeared in usual health when her beloved husband was taken to his heavenly Home; and her family and friends looked forward to having her bright example spared to them for a good while to come. But her Lord had better things in store for her. Her loving spirit had nearly done its work on earth; for in about two weeks after her husband's removal, she had an attack of apoplexy; and after several hours of unconsciousness, she fell asleep in Jesus, and joined, as we reverently believe, the family in Heaven.

EMMA BINNS, *Croydon*, 50 15 2 mo. 1868

Wife of Henry Binns.

JOHN BINNS, *Bristol*. 67 10 9 mo. 1868

ELIZABETH BIRCHALL, 73 12 11 mo. 1867

Bradford. Wife of Edwin Birchall, sen.

WILLIAM BLAIN, 67 23 2 mo. 1868

Grove Park, Liverpool.

MARY BLECKLEY, *Darlington.* 73 10 2 mo. 1868

An Elder. Widow of Samuel Bleckley.

ELIZA BOX 63 17 3 mo. 1868

Emley, Highflatts, near Huddersfield.

JANE DEARMAN BOWLY, 62 30 9 mo. 1868

Gloucester. Wife of Samuel Bowly.

BENJAMIN BRAYSHAW, 74 15 4 mo. 1868

Leeds.

The father of this dear friend dying when he was young, his training and education devolved mainly upon his mother, who was a serious minded woman and one of the Wesleyan Methodists. Though of orderly life and conversation, it does not appear that our friend manifested any very decided religious predilection until after arriving at maturity, when he became more serious and concerned for his soul's best welfare.

Not feeling satisfied with some of the views and practices of the Church of England of which he was a member, especially on the subject of a paid ministry, he frequently reasoned with his companions; and on one of these occasions was told, "if those are your views, you are nothing but a Quaker." This remark awakened an enquiring interest toward the Society of Friends,

respecting whom up to that time he knew little or nothing. He attended one of their meetings for worship, and, independently of any ministry, he felt such sweet peace, comfort, and contentment, that he inwardly exclaimed, "this is the right place for me."

He procured a copy of Barclay's Apology, which he read with great interest and satisfaction, his heart being greatly tendered: and shedding many tears, he received the Truth as professed by Friends in the love of it, and endeavoured to maintain and carry out the same in its integrity. In due time he was, on his application, received into membership: and some time later was appointed to the station of overseer, which he held for many years to the satisfaction of his friends.

He was a man of strict integrity, desiring to do unto others as he would that they should do unto him; diligent in business, and at the same time anxious to be found fervent in spirit, serving the Lord. He was blessed with good health and great activity of body, until about the seventy-first year of his age, when his constitution began to give way. For about four years he was confined very much to the house, and for five or six months to his bed.

At times his sufferings were very great and

distressing; nevertheless he strove after a spirit of patience and resignation to the Divine will, and often did his heart overflow with thankfulness to God for His love and mercy: and the words, "What shall I render unto God for all his benefits toward me?" were often on his lips. He frequently exhorted his family and friends to live up to those high and holy principles they professed: that so, if ever brought into the state of weakness he then experienced, they might find the arms of their Saviour to be underneath for their support. Sometime before his close, he said he felt no doubt but that he should be accepted of his Heavenly Father through Jesus Christ; but he should like, if consistent with the Divine will, to have a clearer evidence of it; and through the mercy of God in Christ Jesus, his family and friends have the consoling knowledge, that that wished-for evidence was amply bestowed to the satisfaction of his own mind.

BOWMAN BRAYSHAW, 17 mos. 8 12 mo. 1867

Manchester. Son of Benjamin Brayshaw, Jun.

HANNAH BREAREY, *Dewsbury.* 92 25 12 mo. 1867

An Elder. Widow of George Brearey.

Hannah Brearey, the daughter of Thomas and Rachel Brady, of Thorne in Yorkshire, was born on the 25th of Twelfth month, 1775. But little

is known of her early life previous to her nineteenth year, when she went to assist Mary Backhouse, of Darlington, in the charge of her children. In this family she continued to fulfil the duties of her station, with a conscientious fidelity, which endeared her to her mistress, and secured for her the respect and esteem of the household.

Her health failing, a comfortable home was provided for her in the family of her brother-in-law Daniel Wheeler, who then resided near Sheffield. Upon regaining her health, her anxiety to resume a life of usefulness induced her to accept the appointment of Mistress, to a Lancastrian School of Industry at Darlington; which was being established by some Friends there. In this school many girls were trained in habits of neatness and attention: and not a few in after life bore testimony to the benefits they had received, under Hannah Brady's careful training.

This school was discontinued on the establishment of one on the Borough Road system; and Hannah Brady removed to York, where Mary Backhouse and her family for some years previously had resided. She now again became their valued friend and helper, ever ready to give her loving assistance to any of the family;

and her consistent Christian conduct secured for her the esteem of her many relations and friends.

In the year 1836, she was married to George Brearey of Dewsbury: and in this new sphere she was careful to fulfil the apostolic injunction "to entertain strangers." Their hospitable house was always open to the messengers of the Gospel, where they were kindly and cordially welcomed. After her husband's death, she continued to reside at Dewsbury: in which meeting she was appointed to the station of Elder, and was much esteemed.

Her intellectual faculties were bright to the last. On a little water being offered to her a short time before her death, she remarked, "Our Saviour drank at the well of Samaria. I want a drink from the living Fountain." At another time she said, her Saviour had followed her from her youth, and He would not leave her now in her old age. On the morning of her death, being asked how she felt, she replied: "I have had a suffering time, but our Saviour has been very near me, a poor, frail creature. He knoweth our frame, and remembereth we are dust." And again, when asked if Jesus was still precious to her, she answered, "Still very precious, and merciful." Her sufferings were great; but the

words were distinctly heard, "Happy, happy, happy!—the Heavenly Guest!—He is sweet to rest on."

She had attained the advanced age of ninety-two years, dying on the anniversary of her birthday.

URIAH BROOK, 60 18 12 mo. 1867
Stocksmoor, near Huddersfield.

LUCY ELIZABETH BROWN, 18 27 11 mo. 1867
Sudbury. Daughter of Stephen and Sarah Ann Brown.

JOHN EDWIN BROWN, 11 15 4 mo. 1868
Kingston-on-Thames. Son of John and Augusta Mary Brown.

MARY BROWN, 53 15 9 mo. 1868
Luton, Bedfordshire. Wife of Frederick Brown.

" Oh! call it not death—it is life begun;
For the waters are pass'd, the home is won;
The ransomed spirit has reach'd the shore,
Where they weep, and suffer, and sin no more.
She is safe in her Father's house above,
In the place prepar'd by her Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes,—this is *life!*"

In connection with the records of mortality periodically presented by the *Annual Monitor*, it may, doubtless, be regarded as a healthy and cheering exercise of the believer's faith, to let his

thoughts rest upon the heavenly happiness of that higher state of existence, in comparison with which earthly enjoyments are of little value. For there, "*the God of the living*" will be the portion of all his believing children, and they will possess fulness of joy at his right hand for evermore. Reflections like these, though of general import, seem peculiarly appropriate in noticing the removal, in the prime of life, of Mary Brown, from her aged father, her beloved husband and children, and a circle of relatives and friends by whom she was much esteemed and loved.

She was the only child of John and Emma Wiblen, of Guildford, and born there the 6th of Fifth month, 1815. Her mother died when she was about fifteen years old, but through life, she gratefully appreciated the advantage and the blessing of such a parent's Christian care. Tenderly watched over, it appears that in early childhood she became subject to the renovating power of the Holy Spirit; and was early led to look in humble faith to the Saviour, who proved her constant support in every hour of need. As she endeavoured prayerfully to follow Him, in the obedience of faith, according to the light received, she grew in grace, and was enabled, though under a deep sense of her shortcomings and unworthiness, gratefully to acknowledge the loving-kindness

of the Lord, and his gracious visitations often renewed to her soul. It is thought that the following brief extracts from her memoranda which extend over more than thirty years, may be interesting and instructive to survivors.

First month, 22nd, 1837. She writes: "Went to meeting twice; in the morning had some comfortable reflections, and was enabled to cast myself upon Him, who has promised to support the weak and feeble. I am truly one of *these*, for I feel that I cannot even think a good thought of myself."

Sixth month, 29th. While from home she writes, "I trust I may be favoured with strength not improperly to yield to light and frivolous conversation, but be enabled to keep a strict watch over myself."

Eleventh month, 26th. "I felt very comfortable in the morning meeting. I long to grow in the knowledge of those things which will tend to my eternal welfare. In the afternoon my thoughts were very wandering."

During a visit to some relations at Hitchin, she writes:

"Attended the Monthly Meeting. There was much encouragement given to those in early life by Esther Seeböhm. She appeared to think that many young minds had often been visited with

the influences of the Holy Spirit, but had not been sufficiently attentive. How sincerely did I feel myself to be of the number! for I fear I have too often refused to attend to the dictates of the inward Monitor; but I have frequently reason to believe that my Heavenly Father is still waiting to guide my steps, if I will wholly give myself up. May I more and more strive to wean myself from the follies of this transitory life, and willingly follow these invitations, when offered me!"

Second month, 25th, 1838. "I earnestly desire that I may be preserved from becoming a mere professor of religion, and that I may be a sincere disciple of Christ, and diligent in seeking and serving Him."

Fifth month, 6th, 1839. "This day completes my twenty-fourth year. How fleeting is time! I spent the day very comfortably, although very sensible of my many shortcomings. I believe I can sincerely say: 'I love the Lord,' and I long to be taught his ways; but I have no strength of my own wherewith to serve Him."

In 1840 she was married to Frederick Brown, of Luton; and in 1848 she writes: "The eighth anniversary of our wedding day. In recurring to years which we have spent together, how numerous are the mercies and blessings which

have attended us! And often do I feel that my lot is truly blessed. Oh! that I could feel more deserving of these favours; but how utterly unworthy I am of the least! I believe my desire is not to be great or grand, but to be *consistent, humble-minded, and teachable*. Oh! that my faith could be increased, that I could love the Lord more devotedly! I trust to be helped, looking unto Him who has hitherto been my Helper and Comforter; for I feel that I am in His hands; but still I wish that my trust was greater. My precious children have been exceedingly endearing to me to-day. How closely and fondly are they interwoven in my affections! and many are my desires on their behalf."

She deeply felt her responsibilities as a wife and mother, and whilst peculiarly thoughtful in caring for the *temporal* comfort of all who were near and dear to her, as well as others by whom she was surrounded, she was earnestly solicitous for their *spiritual* welfare.

Sixth month, 19th, 1850. She writes, "Why art thou cast down, oh! my soul, and why art thou disquieted within me? Hope thou in God, for he shall yet save thee. Oh! what a comfort to think there is One, to whom we may look in the hour of need, whose aid is above the power of man! O

Heavenly Father! be pleased to support me. Bless and protect my beloved Frederick, and precious children. Thou canst care for them even beyond a mother's love, and I desire to leave them to Thy guidance. Be thou *our* counsellor and *their* friend."

Fifth month, 9th, 1852. "Last Fifth day was my thirty-seventh birthday. Time with me is getting on. Desires are often raised that I may love my Heavenly Father more. 'A broken and a contrite heart the Lord will not despise.' But I must pray, not to be dealt with after my sins. O Lord, be merciful to me, and blot out my transgressions. Help me, I beseech Thee, to resist evil, and enable me to do Thy will. Subdue all pride and vanity. Let me be constantly sensible of my responsibility respecting our dear children."

Eighth month, 18th. "At meeting this morning, I trust I endeavoured to cast myself and all dear to me upon the Lord's care: and for a time I felt drawn from the world, and prayed for help in my relative position as a wife, a mother, a daughter and a friend; and that ability might be granted rightly to perform my duties."

The death of an infant daughter, in 1858, was a great trial to her. She thus alludes to it in her memoranda:

“The circumstance altogether has had more effect upon me, both mentally and bodily, than any one has been aware of. I have passed through a great deal. At times my Saviour has seemed near. I long to know more of his presence. I desire to live, and hold all that is bestowed upon me, in subjection to His unerring will.”

After alluding to a visit from her father, and to the uncertainty of seeing him at her home again, she adds, “Perhaps these sad feelings are preparatory for the future, reminding me that I must part with one so dear. But let me pause,—and remember that I may be taken first,—for at no period of life can we calculate with certainty. We are apt to look upon the aged as nearer to eternity, without sufficiently bearing in mind the many instances we have, of those who are called away in youth and in the prime of life. * * * All must be left to His ordering.”

On returning home, in 1863, from the Isle of Wight, where she had spent a few weeks, after the sudden death of a near relative which had much affected her own health, she remarks :

“During my tarriance at Ventnor I often felt very poorly. I found it very needful to draw near to my Father in Heaven, to seek his care ; and very sweetly was his presence with me. I

was permitted to feel that in Him I could trust. I had much to call forth my love and gratitude."

Mary Brown's health never was very strong, and she often pressed through many physical infirmities, to enjoy the privilege of meeting with her friends for the worship of God; feeling it a great privation when she was obliged to be absent. From the same cause she was not able to take part with others in public schemes of benevolence; but few were aware how much she accomplished in her own quiet, unostentatious way. The poor found in her a kind, sympathizing friend. She appeared to bear them constantly upon her heart. Many interesting cases of sickness came under her notice, in which, by various acts of generous kindness, she tried to alleviate the temporal wants of the poor sufferers; while, at the same time, she did not omit to direct them to the true source of spiritual consolation and support. "Having long thought," she writes, in the Twelfth month, 1862, "that a little service was required of me, I arranged to meet a few of our poorer neighbours, to spend a little time with them in reading the Scriptures, &c." These meetings were continued, at intervals, till near the close of her life. They were times of mutual instruction and improvement. The poor women often spoke

of them "as a great help," and their kind friend felt it a privilege thus to mingle with them, as well as frequently to invite them to spend an evening of a more social character.

On the 6th of Eighth month, 1865, she writes : " May I be daily seeking that which is to come. The future and the end are often before me. My omissions sometimes weigh me down ; but I can ask that my faith fail not, and take a little fresh courage in the belief, that He who *has* helped me hitherto will be with me all the journey through. I may naturally expect to be called to leave my precious children, but I do very earnestly long—if the Lord sees well,—to be spared to the close of my dear father's life. Yet sometimes I dare not ask it, knowing that our Heavenly Father alone sees what is best for us ; how much we can bear, and all that is for our real good. Therefore I desire, as much as I can, to leave all to His wise ordering, and in faith to believe that 'all will be well.' "

In allusion to the decease of a relation, long since passed to her eternal rest, she writes :

" I enjoy thinking of her as one who feared the Lord and loved her Saviour. There is no doubt her sincere prayers have brought blessings upon her children, and have been as a banner of love

over them through their pilgrimage; which I trust will be crowned by their being all re-united around the throne in Heaven. May we all be numbered amongst the happy, happy band! Not for any merit of our own, but through the blood of Christ; who died that we might live, and dwell with Him in glory. Praise the Lord, O my soul, and forget not all His benefits."

Though the different phases of her inner life were much hidden from common observation, it will have appeared from the extracts already given that she was of a prayerful spirit; and in this could not fail to consist much of her comfort and strength.

Fifth month, 6th, 1866. "The rapidly revolving wheels of time have brought me to another anniversary of my birth-day, being my 51st year; the greater part of this life passed away! hastening on for that which is to come! and what will that be? one of joy and peace, or of condemnation and unhappiness? What a solemn query! one which leads me seriously to see and feel, that it is only through the mercy of a long-suffering God that I can *even hope*; but I am often induced to trust in His love, knowing how gently I have been dealt with through life. Through the paths of youth, He was with me on every side; and

His mercies and goodness have followed me to the present hour: then why need I fear? rather let me seek to have faith to strengthen me to the end. Oh! may I, through grace, be made willing to serve so good a Shepherd, and ever be watchful for very small indications of His call to duty.

“O Lord, Thou alone knowest my weakness: do Thou be pleased to preserve me from trifling thoughts and actions. I thank Thee, Heavenly Father, for Thy unnumbered blessings; and I thank Thee for so often reminding me, that this is not my place of rest. A few fleeting years — (we know not how short the time may be)—and my place may be vacant: but as that solemn time arrives, be pleased to remove from me the inexpressible *fear* of the ‘dark valley.’ May so unworthy a one ask, that Thy rod and Thy staff may comfort and cheer me on the way. Not for myself alone would I ask Thy presence, but for *all* my precious loved ones. Do Thou, O Lord, be pleased to bless my beloved husband, and for our precious children permit me to crave a blessing. Oh, when our care for them is removed, do Thou very tenderly care for them, and through Thy mercy may a parent’s heart-felt prayers be as a shield unto their steps. Be pleased, O Lord, to accept us at Thy footstool,

and grant us all a Home in Thy Kingdom, with not one of our jewels missing."

About this time she became much interested in the Christian welfare of a gentleman, with whom she had occasionally conversed on religious subjects. Her visits to him, during his last illness, were made the means, under the Divine blessing, of bringing him to the knowledge of Christ as his Saviour, and very humbling was it to her to hear of the blessing she had been to his soul.

During 1867 her health became more delicate, and her memoranda repeatedly allude to her "feeling far from well," and to her increased thoughtfulness on this account. Yet she was generally very bright and cheerful, entering with her usual liveliness of disposition into the various interests of her family and friends. In the spring of 1868 she appeared better, and went up to London with a view of attending part of the Yearly Meeting; but, in consequence of a fresh attack of illness, she was only able to be present at one meeting. Soon after her return home, though still poorly, she moved about as usual for a while, but afterwards became increasingly ill till early in the Seventh month, when she was unable to come down stairs. As no signs of improvement appeared, great

anxiety was aroused. She expressed little herself, but once said, "It is a great mercy that I have not much severe pain. I try to be very thankful, but feel I need the prayers of all."

Throughout her illness it was very striking to witness the entire composure with which she awaited the result. There was good ground to believe that her soul was safely anchored on Christ, and that she was enabled to leave all earthly cares in the hands of Him who careth for us. On the evening of the 8th of Ninth month she gave some affectionate counsel to her son. To two of her daughters who were sitting with her, she said: "Some people, when they come to a *very* sick bed, have a great deal to say; and I have sometimes thought I should have a great deal to say to you all; but it is not so. It is so different from what I should have expected; I seem to have nothing to do, and nothing to say." Later in the same evening she remarked to her husband: "The Lord has dealt very mercifully with me, and I have been enabled to lie here in peace."

On First day afternoon, the 13th, she was again greatly exhausted. By her desire all assembled round her bed; and, after taking leave of each one separately, she earnestly supplicated that she

might be permitted an entrance into the "Heavenly Kingdom"—"The lowest seat is all I ask for. I have nothing of my own ;

'Nothing in my hands I bring,
Simply to Thy cross I cling.'

Oh ! grant that we may all meet around Thy throne in Heaven—a happy, happy circle, to praise and adore Thy holy name for ever and ever." Again her voice was raised in prayer, and, looking round on all, she said : " Give my love to all my friends." She then desired to be left alone with her husband. Being asked if she felt an assurance that all would be well, she meekly said : " I hope so.—O yes—only waiting."

She lingered, sometimes under much bodily suffering, till Third day afternoon. Upon hearing the 23rd Psalm, with raised hands and outstretched arms she poured forth her soul in praise and thanksgiving to God. The earnestness of her manner, the joy depicted in her countenance, and her upturned eyes, seemed to indicate that she had been permitted a foretaste of the joys that awaited her, amidst the glories surrounding the heavenly throne.

About twenty minutes before her decease she turned round, bid "farewell !" to all, raised her clasped hands to Heaven, and then quietly laid

them by her side. Her lips, for some minutes, were seen to move, as if in prayer; and with her eyes steadily turned upwards, her purified spirit gently passed away.

LYDIA BROWNE, 71 20 9 mo. 1868

Landrake, near St. Germans, Cornwall. A

Minister. Widow of John C. Browne.

ANNE BROCKBANK, *Kendal*, 58 23 6 mo. 1868

In witnessing the effect of religion to cheer and soothe under long-continued trials and deep affliction, a few memorials have been preserved of one who for many years experienced its sweet influence, and who was a bright example of the power of the Lord, to sustain under sufferings such as it has been the lot of few to endure.

Anne Brockbank was the youngest of seven children, the offspring of poor parents. She was born at Kendal in the year 1810. Her mother lost her membership in the Society of Friends by her marriage; yet she was a pious woman, and always retained her attachment to the principles in which she had been instructed. Nothing particular marked the early years of Anne; though she was repeatedly brought to think seriously, especially after her father's death in 1822, at which time she was 12 years old. She had a fear of dying; but consoled herself with looking

round, and thinking there were many worse than she was : and hoping sometime to become better, she turned away from these thoughts to other things.

When about seventeen years of age, she met with an accident, by being thrown out of a cart ; and though the hurt she sustained was not fully apparent at the time, yet it afterwards proved that the spine was seriously injured, and she became a suffering invalid for the rest of her life. She went after the accident to stay awhile with a sister residing at Whitehaven ; who urged closely on her attention the necessity of a decided course in regard to religion. But instead of this advice having the desired effect, it only disturbed and ruffled her mind. She imagined her friends were unkind ; and in this dissatisfied state, finding no comfort from any source, she was tempted one day, when walking near the sea, to think of throwing herself into it ; but the idea was immediately presented to her mind, " what will become of thy soul ? " and she felt that she was not fit to die. She was soon after taken seriously ill, and earnest desires were raised in her heart that the Lord would not take her away at that time, but that she might live a little longer, being now convinced of her sins, and her unfitness to enter

Heaven. Her prayer was answered, and she returned to her mother at Kendal. It appears, however, that before two years had passed, she was obliged to keep her bed, in which state she continued till her death,—a period of nearly forty years.

Some memoranda have been preserved of this long illness, which will enable us, in measure, to trace the Lord's dealings with her.

Some nine years after being thus laid by, in a conversation with a kind Christian visitor, she spoke of the great goodness of the Lord in striving with her for those two years by His Holy Spirit, while she was resisting his convictions. She spoke of the unhappy state she was in; how even in walking along the street she was in fear, and looked about to see if there was any thing that could fall upon her: for she believed that if she were killed, she must be lost; and yet she was unwilling to repent and turn to the Lord. She thought that nothing less than such a dispensation as was allotted her, could have subdued her proud spirit, and made her yield her heart to God.

She came to see that this affliction was made her greatest blessing, in bringing her into a state of entire dependence upon Christ for salvation; showing her her condition as a helpless sinner,

and making the Gospel really glad tidings to her, in which she could rejoice with thankfulness during her wakeful nights and days of feebleness. One side being paralyzed, rendered her very helpless; and she could seldom be removed from her bed without producing an increase of suffering from spasms. At one time she was not able to raise either hand to her head for the space of nine months; yet she often said, she had not one pain too much, and she believed all was in mercy.

She read a great deal in the Holy Scriptures and many serious books during the early part of her illness. Indeed this was her only employment, and she would commit portions to memory which had been particularly refreshing or encouraging to her; but when she became unable to hold a book, she endeavoured to reconcile herself to the trial, and thought perhaps she had been too anxious for words, when she had better have spent more time in meditation. The following extracts refer to the deep trial she had to endure, in the illness and death of her affectionate mother.

Second month, 26th, 1835. "The sorrows of my soul are only known to Him who is the Searcher of all hearts. My dear parent very ill, with no appearance of recovery! and the ear of

Him apparently closed, which had long been open to all my complaints. After deeply pouring out my soul in humble prayer, the language arose, 'When thy father and thy mother forsake thee, I will take thee up.' My flesh and my heart faileth; but God is the strength of my heart and my portion for ever."

27th. "Taken ill of the same complaint as my dear mother. The Lord's arm mercifully underneath to support me. Felt greatly helped by a time of silent waiting on the Lord with my dear parent, who also expressed that she had been strengthened. She said she found that our dependence must be entirely upon our Saviour; she was desirous, if it was the Divine will, that she might recover on my account."

29th. "The doctor called, and thought us both near the close of time. This was heard by my mother, who afterwards turned to me, and said, 'I have joyful news to tell thee, Anne, the Doctor's opinion is, that we may both go together.' This, she said, had relieved her mind of a great burden, to which I was not able to make her any answer. She took hold of my hand, and said, 'Yes, delightful to think we shall both go together.' My own prospects respecting the future not being at that time so bright as they had

often been, I earnestly supplicated the Father of Mercies, that if it was His will to take me at that time, I might be permitted some assurance of acceptance through my Redeemer. The language arose in my heart, 'Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.' Isa. xlii. 10. This seemed to bring peace, and ability to leave the event to His wise direction."

Third month, 2nd. "This morning my dear mother seemed near her close; I desired, if it was the Lord's will, she might have an easy passage: with respect to myself, I could leave all to Him. My petition was graciously answered, in the peaceful manner in which her spirit was released between twelve and one o'clock; I trust to enter into that rest prepared for her by her dear Redeemer. A little before the last, I was made thankfully to feel something like rejoicing for her sake. When all was over, I seemed for a short time incapable of thought; and this was followed by a sense of my desolate condition, as though there might not have been any human being left, to whom I could look for help. The language arose in my heart, 'Let thy fatherless

children trust in me,' and from that time an assurance was granted, that I had a Friend who sticketh closer than a brother, or even than an affectionate parent."

3rd. "After a day spent under the pressure of bodily illness, in which there seemed little capacity for deep thought, I felt particularly comforted by a solemn prayer, offered on my behalf by my friend Mary Wilson, who called to see me in the evening."

5th. "The morning of my dear mother's funeral. I felt so weak in body and mind, I did not know how the trials of the day were to be got through; but was enabled to pray to my Heavenly Father, that it might please Him to strengthen me, and that He would give me ability to resign her without a murmur. This petition was graciously answered, the language arose, "As thy day, so shall thy strength be," and this from time to time has been proved true: as I may thankfully acknowledge, He has never laid more upon me than He has given strength to bear."

Soon after this afflictive event, she alluded, in the course of conversation, to the time of her being awakened to see her sinful state, and the necessity of a change of heart. She was invited

by a neighbour, when in this state of mind, to attend a Love-feast among the Wesleyans, and was at a Prayer Meeting which followed; but she feared one effect had been to build her up in spiritual pride, by leading her to think she had attained more than she afterwards found was the case, when cast upon a bed of sickness. She could set to her seal, that since she had really sought the Kingdom of Heaven, she had wanted no good thing, indeed, she had had more than she could wish, or think likely. And now that she had been bereaved of her mother, her greatest earthly friend,—her Heavenly Father had raised her up many more friends, and had supported her in a remarkable manner; permitting her more consolation than she had known for some time past. In reference to her illness, she said “she had known more real comfort and peace on that bed than she had ever before known.”

At another time she expressed how much comfort she sometimes found from her text book; reading a single passage, when unable to read a chapter in the Bible. She had been a little disturbed, when reading the memoir of Wilberforce Richmond, in finding that he considered the times of delirium, or the loss of the mental

powers, such as she was subject to, "loss of time to be deplored;" on this she dwelt painfully for a time, but was relieved by remembering the lines,

" 'Tis I appoint thy daily lot,
And I do all things well :
Thou soon shalt leave this wretched spot,
And rise with me to dwell :"

but she added smiling, "I don't feel it to be a *wretched spot*." Also the hymn in which these words occur,

" My life, my health, my soul I leave
Entirely to Thy care."

The comfort she experienced in mingling in spirit with her Friends at the time of their meeting for public worship, was striking to those who visited her. Her devoted nurse well knew, that at such seasons Anne would allow of no interruption to the solemn observance of the same time alone in her little room, if she were not too ill to be so engaged. Her power of sympathy with her friends was very remarkable, and she cherished a lively interest in their best welfare ; often uttering a few words of cheer, to encourage them to be faithful to required duty.

We again quote from her memoranda.

7th of First month, 1836. "Quarterly Meeting

morning. Felt very low, but was a little relieved by silently waiting on the Father of mercies. Departed pleasures were brought very forcibly to my mind. How anxiously I have waited (in times past) until the time that the meeting would break up, with the expectation of again seeing my dear Mother! which always gave me much pleasure after a few hours' absence, as well as expecting to hear something of the meeting. I have frequently been refreshed by it. I have often earnestly requested my Heavenly Father to dwell near that dear Parent. Though she now needs my poor prayers no more, does not the cause still need them? poor as they are. O Lord! do Thou be pleased that the assembly gathered there may be crowned with the presence of Thee, who art the King immortal; but if, for wise reasons, Thou provest a God hiding Thyself, may Thy devoted children continue in the acceptable exercise of faith and patience. Grant that there may be no slackness or unconcern entertained among them; that every one assembled there, may, with all diligence, endeavour to make their calling and election sure: particularly be with those deeply exercised minds; enable them to dwell close in the tents of holiness, and close to Thee, the Rock of their salvation; and then no tempest or storm,

how severe soever, which may be permitted for a trial of their faith, shall remove them, because they are built on mount Zion, which cannot be moved."

Second month, 7th, 1836. "I am this day twenty-six. This is the sixth birthday that I have spent on the bed of affliction; but why do I say affliction? Though in that time I have never known what it was to be five minutes free from pain, yet of the briars and thorns which have been strewed in my path, my Heavenly Father has so mercifully blunted the points, that I do not feel the smart. Therefore I will welcome the rod; not because I am compelled, but because I see it is all in love to my soul. Yes, I can say that my greatest affliction has been my greatest blessing. I awoke at two o'clock, and enjoyed a sweet time in prayer. Prayed earnestly for a deeper baptism of the Holy Spirit than I have ever yet felt. Oh! do Thou increase my faith, and grant that I may feel dead to the world; and if this is to be the last birth-day that I am to spend on earth, do Thou fit me for Thine eternal heavens. Oh! that I may not go to the grave with one sin unrepented of."

Her own heart being made glad in Christ, she

desired the blessing of salvation should be accepted by others, which the following expressions strikingly exemplify.

“ Oh, that I could send my voice round, to tell all the young people to seek that precious Saviour, whom I have found so precious to me ! I tried all other ways before coming to Him ; but when I came, poor and naked, and having nothing of my own, then he was ready and willing to receive me. Tell them He is just such a Saviour as we need. I was a great sinner ; I have found a great Saviour. Oh, my dear young friends, if you could but feel the value of your souls, and the preciousness of having him near to help ! I feel for all. I have spent hours in prayer for my friends, when most of them were sleeping ; but it is of little use for me to pray, unless they pray for themselves. Oh, I can tell them He is a prayer-hearing and answering God. The atoning blood of Jesus, and nothing short of that, is able to cleanse from the guilt of sin. I sought all around for comfort, but found none ; I can truly say I never enjoyed a day's happiness,—no, not an hour's happiness,—till I came to Him. ‘ Him that cometh to me, I will in no wise cast out ;’ there is no exception there. All that will come, may. What should I do in this time of

severe pain, if it was not for His help? O how much time have I lost! Oh, the hours I have spent in frivolous conversation, that ought to have been employed for my own improvement, or the benefit of some of my fellow creatures."

Her exhortations to her brothers and sisters were earnest, desiring the salvation of all their families; and in speaking to one of her sisters, she urged the necessity of getting her daughter to read a little in the Scriptures every day, and encouraged her to learn at least one verse in the Bible every day.

Anne Brockbank twice applied for membership in the Society of Friends, but was not admitted till the year 1861. To unite herself with that religious body, was indeed clearly manifested to her as her duty in the early years of her long illness, but was felt to be very repugnant to her natural feelings; and she failed not to search with diligence works published by Friends, with the secret desire to find something which might prove them to be inconsistent with the Gospel truth of the New Testament; but the more she searched, the clearer became her conviction of their rectitude. She often acknowledged afterwards that she had been of a proud spirit, and that the simple dress and manners of the Society

were hard to get over. Her discouragement was great when her first application was not acceded to; and it was very difficult for her to make a second attempt. But she felt her example was wanting, when she conversed seriously with young persons, and urged them to become united with some body of professing Christians; and after her reception, she frequently spoke with lively feelings of the comfort and satisfaction it gave her, even beyond what she had expected.

This sketch would be incomplete were the fact passed over in silence, that our dear Friend was no stranger to the truth, that the Christian's life is a continual warfare. Many were the fluctuations of feeling she had to experience; and the enemy was permitted at times to come in like a flood, so that she could feelingly respond to the words of the Psalmist: "My feet were almost gone, my steps had well nigh slipped." And again: "I will say unto God, my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy?" After such conflicts of mind, in which it is believed the weakness of the body was very evident, great were her heart-searchings to discover wherein she had missed her way; until the Lord was pleased again to appear for her help, sustaining her mind with passages of Scripture

and hymns, which were sweetly applied by the Holy Spirit to her comfort. Perhaps these records may meet the eye of some sufferer similarly tried, and tend to confirm their oft-times wavering faith in Him who does not willingly afflict. May such as these also, like Anne Brockbank, experience a spiritual happiness, which shall cause them to triumph over all the infirmities of the flesh!

On one of her many sleepless nights a Friend writes, that she had so sweetly partaken of the joy and peace of believing, that the desire for sleep seemed taken away, and she feared to lose this blessed enjoyment even by repose. She could say at this time, "I know that my Redeemer liveth," and felt an assured belief that if she died then, "He would receive her to Himself." And again when after severe paroxysms of pain, the power of speaking was taken away for twenty-four hours, and she was left in great suffering all over her frame, she described her feelings of peace and consolation, at having so great an assurance that her transgressions were forgiven, that she had not to say she *hoped they would be*;—for she felt that for the sake of the Lord Jesus Christ, *this was already granted*;—that nothing seemed to stand in the way of accept-

ance, should she be called away : though she was very sensible she had not the least merit of her own, and it was all of mercy. She once remarked that when so ill a few nights before, that she could not pray, the blessing was given her without asking for it. The promises had indeed been precious to her soul.

“ The Just shall live by faith,” is a declaration which the subject of this sketch knew by frequent experience. It has been mentioned that her parents were in humble circumstances, but not until some time after the death of her mother was Anne dependent upon relief from the parish, in addition to the kind contributions of sympathizing friends. For ten or twelve years this was the case : but her knowledge that some of those who contributed to the town-rates were hard pressed themselves, caused her much mental disquiet : and earnest were her petitions that the Lord would open some other way for her support. At length her secret prayers were answered. She had enjoyed all along the privilege of having her rooms rent-free, through the kindness of her landlord ; and now, from one quarter or another, help was continually supplied in the needful time, until a more settled support was given her on becoming a member of the Society of Friends.

Throughout the whole period, from a few months after the death of her mother, in 1835, to her own decease, the same affectionate and faithful nurse attended her, and often shared in her privations.

Many were the visitors who sought her humble apartment. The young loved to gather to her bedside, and repeat their hymns; and those who were older often received from her lips words of exhortation and of love. Her cheerful room was always decorated with flowers sent both by the rich and poor, who knew her love for these beauties of nature; and her sweet smile of welcome will not be forgotten,—telling of the quiet joy that filled her soul. Visits of Friends, who were travelling in the ministry, were looked upon as special favours; and with holy ardour would she drink in the message such had to convey; often assuring them of lively sympathy in their work, and following them in thought from place to place, as they went on their way,

In her latter years the periodical visits of a few Friends of her own meeting, for reading and silent waiting on God, were very acceptable to her; and these seasons were often permitted to be times of refreshing from the presence of the Lord. But as the worn tabernacle became less able to

bear them, these visits were less frequent. An increase of illness, and a change in some of her symptoms, took place about four weeks before her death. A Friend who visited her only a few days prior to that event, found her in a very peaceful frame of mind; and on her remarking that her dear Saviour was near, Anne replied, with a countenance beaming with heavenly radiance, "Oh! yes, He is near, and will be to the end." She quietly fell asleep in Jesus, without a struggle.

JOSEPH BUCKLEY, 64 27 9 mo. 1868

Sale, near Manchester. A Minister.

Our dear friend was born at Maer, in Staffordshire, the 13th of Fifth month, 1804. His parents were members of the "Established Church," and were careful to bring him up in the regular attendance of their place of worship, and early taught him the prayers, collects, and portions of Scripture that are used there.

In his journal, he says: "Whilst attending our usual place of worship, I was encouraged to seek for the texts of Scripture that had been quoted by the preacher; by this means I soon became expert at finding the text, and so obtained more knowledge of the sacred writings; and, now, at sixty-three years of age, I feel my heart glow with grateful emotion, that I was, in a very small

measure, instructed in my tender years in the solemn truths of the Holy Scriptures."

Referring to the operations of Divine Grace with which he was early favoured, he remarks, "tendering impressions were produced on my young mind, and I believe that the Spirit of Christ gently distilled like dew on my heart. These precious reproofs of instruction were as light shining in darkness ; while the darkness comprehended it not, nor yet the Lord's gracious designs concerning the salvation of my immortal soul. I can well remember many times when alone, on my way from school, in fields and woods, I bent my little knees, and uttered words of supplication, asking the Great Teacher of hearts to make me a good child, and that I might be kept from doing any wicked thing."

As he grew older, he appears to have lost that lively relish for good things and serious subjects, which he had been favoured with in his tender years, and seemed unable to comprehend or realize any religious subject apart from outside observances, forms, and ceremonies. Being naturally of a cheerful temperament, he became less guarded in his conduct, and delighted in amusements which called forth the laughter and mirth of his youthful companions.

About the eighteenth year of his age, his parents changed their residence, and he became acquainted with several serious young men among the Wesleyans, and afterwards joined that body. The labours of several devoted ministers of Christ were owned and blessed to him, and tended to revive the work that had been so mercifully begun in his young heart. At this deeply interesting and slippery period of life, he often retired to his chamber, and poured out his soul in prayer for preservation in the hour of temptation. Again we quote from the journal,—“ Being an only son, and my parents well to do in the world, though far from rich, my dear mother provided for me ample and tasteful changes of apparel, and showed much anxious care respecting my personal appearance ; but convictions in connection with dress, pointed to taking up the cross in reference thereto, and I discovered that simplicity would be the right course for me. About the same time I was convinced, that it was inconsistent with a devoted Christian life to read works of fiction, and I was enabled by the power of Divine Grace to deny myself in these particulars.”

When he was about twenty years of age, he met with Turford's “*Grounds of a Holy Life*,” which he read with close attention, and was thereby

more fully confirmed in the character of true religion apart from the outward profession of it.

In the summer of 1824 he attended two meetings, held at different places in the Potteries, at the request of two ministers in the Society of Friends. At the latter, his mind seems to have been very powerfully impressed, and tendered, and brought into subjection to the baptizing power of the Spirit of Christ revealed in the heart; and he felt drawn towards a profession of the faith, which he had thus heard preached in demonstration of the Spirit and of power. A few weeks after, he walked, solitary and alone, twelve miles to Leek, to attend the small meeting of Friends in that place, and remarks: "It was a precious time, in which I very earnestly sought for Divine direction and Holy help to walk in the way of life and peace." From this time he continued occasionally to attend the meeting at Leek, and found the time had come when he could no longer unite with the people with whom he had been associated, and whom he greatly loved;—endeavouring, with the help vouchsafed, to follow the convictions of the Holy Spirit, that turned him into a narrower path than that in which he had hitherto walked.

Soon after, he obtained a situation in Liverpool, and removed there. He continued to have many

close conflicts of spirit; and from time to time had some glimmerings that it would be right for him, at some future period, in great simplicity to speak as a minister of Christ. He also felt that it was right for him to use plain Scriptural language in his intercourse with all. This caused him great exercise and anguish of spirit, and raised earnest prayers in his heart, that he might be enabled to travel on in the narrow path, though it should be hard to flesh and blood.

In 1829 he was received into membership in our Society by Hardshaw West monthly meeting, and he first spoke as a minister at Preston in 1836. In the following year he removed to Manchester, and remained a member of that meeting the rest of his life. He was recorded as a minister in the Second month of 1843. His communications in his own meeting were neither long nor frequent, but generally marked by great weight and clearness on all the leading points of Christian doctrine; and he was careful to exercise his gift under the immediate puttings forth of the Great Head of the Church.

With the consent and unity of his friends, he twice visited Norway, and once some parts of Denmark, the South of France, and several places in Germany; and his services in those countries

are believed to have tended to the comfort and encouragement of those amongst whom he laboured. He also travelled at various times in many parts of England, and once in Scotland. During one of these journeys, in 1864, he was attacked by serious illness, which laid him up for several weeks before he could return home, and from the effects of which he never fully recovered. His last service of this kind was visiting some parts of Lancashire, Cheshire, Derbyshire, and Staffordshire, in the latter end of 1867.

He returned from this journey in enfeebled health, and active disease soon manifested itself. In the 4th month, 1868, he was entirely prostrated, and for a period of nearly six months, passed through a season of great suffering, night and day; from which medical skill was almost powerless to relieve him, but which was borne with great patience and resignation. This was the more striking, considering his former active life, and comparative exemption from sickness.

A selection from some of the many expressions which fell from his lips during his illness, it is thought will be fraught with interest and instruction to many readers. Very early after being laid on the bed of sickness, he made the following declaration, which aptly describes his habitual

reserve in speaking of his own spiritual condition :

“ My dear relations and friends know, that I have never been in the habit of giving much expression to my thoughts and feelings. But now it seems as if I was permitted to give utterance to them : and now I will praise Thee ! There is no God like unto Thee ! O Lord ! I will praise Thee ! Though thou wast angry with me, Thine anger is turned away ! I am under Thy all-searching power, and Thou pointest me to the Saviour,—one who is able to save, and that to the very uttermost, all who come unto God by Him.”

Sixth month, 13th. “ What a peaceful afternoon I have had ! I am surrounded by the Heavenly Hosts, and angels are beckoning me away, and Jesus is saying, Come !” He said he did not wish to be thought self-righteous. “ No !” he added, “ from the very bottom of my heart, Thou knowest it is not so.”

Sixth month, 18th. “ I thought I was gliding into immortality ! I have no fears ! But I shall be at rest on the bosom of Jesus. ‘ Loose the cable, and let me go,’ and float into the harbour.”

Sixth month, 20th. “ ‘ Lead me to the Rock that is higher than I !’ O Lord ! Thou knowest

the irritability of my temperament: bear with me I beseech Thee!"

Sixth month, 22nd. "My mind is kept in much peace and quietness, the blessed result, I believe, of trusting in the Lord! I have prayed (oh how devoutly), to be released—that the work may be cut short in righteousness! To my wondering admiration, how have I been helped in this season of affliction and anguish!" In the evening, in great suffering, he was often heard faintly repeating; "Loose the cable, let me go." Also the lines:

"What are these arrayed in white,
Brighter than the noon-day sun,
Foremost of the sons of light,
Nearest the eternal throne?"

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' Therefore are they near their Lord for ever."

Sixth month, 27th. "Thou knowest, O righteous Father! what I suffer beyond what I can tell. Grant, I beseech Thee, that I may be gathered suddenly;—my life brought to a close;—to escape from the poor suffering body. Grant that I may witness what it is to burst into the glorious liberty of Thy Kingdom. I reverently beseech Thee, to deliver me from this poor suffering body for Jesus' sake. Say to the afflicted

tabernacle, 'It is enough!' and thus bring to a close a sickness of marked suffering. May all alive within me, may all my beloved ones, cause Thy name to be exalted and for ever glorified."

Seventh month, 7th. He said to a cousin: "The things of earth are fading from my view, and heavenly joys burst on my enraptured sight."

(Evening.) "Two or three days ago, I was tossing about on the dark waves of doubt,—and I thought all had made shipwreck; but it was not so. * * * Pray for me, my loved H——, if thou feel drawn to approach the Sacred Footstool, that I may soon be gone. O to be freed from the toils, and cares, and sorrows of time; to be freed from my pain and sorrow; to be for ever at rest with Jesus; to be near Him for ever!"

Seventh month, 16th. He said to a friend: "I have no doubts, no fears, but my hope is in Christ Jesus, and my belief is firm in Christ. Beyond this I cannot say much, as power of giving utterance to my feelings is nearly gone."

Seventh month, 27th. "I am not troubled. I'm afflicted in body;—I feel peaceful in mind. I have a good hope through Christ that all will be well with me. I am not able to give utterance to all the goodness and mercy of God towards me, owing to great prostration and weakness."

Eighth month, 22nd. "If it was not for my belief in the Redemption, what should I do? 'Bless the Lord, O my soul, and all that is within me, bless His holy name!'" He sent a message of love to his dear invalid wife, encouraging her to keep the little grain of faith—to hold it fast—and look on to the end;—to remember that our Saviour said, "Let not your heart be troubled, neither let it be afraid. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you."

(Evening.) "Cut short the work in righteousness. Lord! help me, for Christ's sake."

Ninth month, 9th. On the lines being quoted,

"Jesus can make a dying bed
Feel soft as downy pillows are,"

he said: "Yes! that is very sweet, but it is part of our work each to die for ourselves:—we have each to pass through the dark valley alone. But Jesus has purchased our redemption."

Ninth month, 11th. Early in the morning he said: "I have no doubts! Thanks to the God of Israel! I have no doubts!"

Ninth month, 17th. "I'm not afraid to die."

In great anguish he prayed for help in the bitterness of death. On the passage being quoted: "When thou passest through the waters

I will be with thee;" he said, "Yes! when thou passest through the river, I will be with Thee, it shall not overflow thee!"

The last few days of his life, he was in such an exhausted and feeble state as to be scarcely able to communicate anything; and gradually sunk till early in the morning of the 27th of Ninth month, when he quietly passed away. We humbly, but surely believe, that through the mercy of God in Christ Jesus our Lord, he has entered into that rest, which, under extreme mortal suffering, he had so long and earnestly prayed for.

MARY BULMAN, 81 19 9 mo. 1868

Irthington, near Carlisle.

In the pretty village of Irthington, eight miles from Carlisle, this dear aged pilgrim lived a life of simple, unostentatious, practical christianity. She was the daughter of the late Thomas Bulman, respecting whom an interesting account was drawn up by James Backhouse, some twenty years or more ago. He was the first of that family who embraced the principles of the Society of Friends, with whom he became united in membership; and living five miles from the Meeting House at Sike Side, near Kirkclinton, where at that time a goodly number were

accustomed to assemble for worship, he used the expression that he had three meetings, one in going, one at the Meeting House, and a third in returning home.

He built the house where the dear friend we are now speaking of lived with a brother and sister, both a few years younger than herself; and here the writer of this brief account, and many others besides, have often enjoyed social intercourse, true christian simplicity, and genuine hospitality. Many of these interesting visits were attended with religious opportunities of an edifying tendency; and while Mary Bulman was not too ready with her words, (fearful of being rash with her mouth to speak on holy themes, dear as they were to her,) yet there was something to be *felt* which could not be misunderstood, often that which speaks louder than words.

Mary Bulman's consistent christian simplicity in all her intercourse with others, has left an impression not soon to be effaced. Her kindness to her neighbours and to all was such, that it has been said, "Irthington has lost its brightest ornament of liberality; even the dumb animals have lost their best friend." But there was no display in all this: it was out of the abundance of the heart that her actions proceeded:

"Along the cool sequestered vale of life,
She kept the noiseless tenour of her way."

Too noiseless, perhaps some would say; and it may be, that a little more outspoken avowal of her faith, a little more active exertion for the spiritual good of others, might possibly have been attended with larger results. But she certainly did not hide her talent in the earth; her *example* shone brightly, shedding its light around: and in saying these things, may all the praise be ascribed to the grace of God, of the efficacy of which she was a living exemplification, when it has been received into the heart, and allowed to work, and leaven all "according to the purpose of Him, who worketh all things after the counsel of His own will."

When about the sixtieth year of their age, these dear friends received into their family two young motherless nieces, who, after their return from school, strove, it might be said with filial tenderness to lighten the burden of their increasing years. They had looked on them as the future outward stay of their life. Short-sighted is mortal vision! ere many summers had elapsed, first one, and then the other was taken away. The separation in both cases was very keenly felt, but inexpressibly mitigated by the evidence

afforded, that the great change had been effected in them, of being born again, made "new creatures in Christ Jesus." One of them sweetly said to a friend who visited her the day before her decease, "I am not afraid to die." She obtained the victory over death through the dear Saviour in whom she believed; and to her now departed aunt she said, "We shall soon meet again."

In her latter years, our dear friend suffered much from the effects of rheumatism in her limbs, which quite prevented her getting to meetings for worship. Her sister suffered from the same cause, and not unfrequently the brother was the only one at the meeting. Her final illness was attended with considerable debility, and in its latter stages, with much bodily suffering. All this she was enabled to bear with christian patience and resignation. Without presuming to pry into the purposes of Infinite Wisdom, there is little doubt that the sufferings sometimes permitted to attend the truly devoted servant of the Lord, are in many instances designed for the instruction of others, as well as for the good of the individual, and to exemplify the efficacy of that power, which enables the sufferer to triumph over all, through Him that giveth the victory.

CHARLOTTE BURGESS, 80 13 4 mo. 1868
Worcester. A Minister. Wife of Wilson Burgess.

CAROLINE BURTT, 33 3 12 mo. 1867
Fulbeck Grange. Wife of Henry Burtt.

SAMUEL BURTT, 69 5 11 mo. 1868
Nottingham. An Elder.

PHILIPPA BUTLER, 73 25 12 mo. 1867
Kingsland, near Stoke Newington. Widow of John Butler.

MARGARET CARSON, 52 17 7 mo. 1868
Liverpool.

THOMAS SAMUEL CHAPMAN, 70 22 2 mo. 1868
Cotherstone. An Elder.

MATILDA CHAPMAN 1 17 2 mo. 1868
Waterford. Daughter of George and Frances Chapman.

EDWARD CHARNLEY, 36 20 11 mo. 1867
Preston.

HANNAH CHIPCHASE, 88 14 2 mo. 1868
Cotherstone. An Elder.

Although it is believed that this dear friend may be said to have loved the Lord from her youth up, yet it appears, from memoranda left by her, that some part at least, of her earlier years, were spent under circumstances not much adapted to the nurture of the religious character.

Reference is more than once made to the pain she experienced, in looking back upon those departures from Christian simplicity, which, under the inducements to mingle in the gaieties of the world, she at this period allowed herself.

About the 30th year of her age, however, she appears to have been enabled to make the full surrender of her heart to her Saviour, and thenceforward to have made it the daily exercise of her soul to wait for Divine guidance, and prayerfully to follow the leadings of the Holy Spirit. She was thus enabled to show forth in her walk in life, the attractive example of humble, self-denying, yet eminently cheerful piety. Christianity with her became, not a thing of gloom or austerity, but a genial and life-prevading power. Thus it was often delightful and animating to be in her company, and those who knew her best can testify, how constantly the cheerful and contented frame of her spirit became a means of adorning the doctrine of her God and Saviour.

Her diligence in the perusal of the Holy Scriptures, and deep appreciation of the blessing attendant upon the practice of private retirement and prayer, were very striking. She was a frequent visitor of the sick and distressed, ministering to their necessities in various ways, and one of her

favourite employments was the distribution and exchange of religious tracts.

Residing, as she did, for the last thirty-five years of her life, in the comparative seclusion of her peaceful home at Cotherstone, it is scarcely to be expected that the record of her life should be a very eventful one; but it is thought that one or two passages from her diary may serve to show, that, though the current of her days might be an even one, her spiritual experience was constantly brightening. On the 4th of Ninth month, 1847, she writes—"How many blessings are dispensed to me! I trust I may adopt the lines,—

"Deep in my heart and inmost mind,
One all-prevailing wish I find;
The wish that flows with ardour forth,
To know a Saviour's matchless worth.
Oh! let us own with all our powers,
That *we* are *His*, and *He* is *ours*."

I have felt that through the past week the Good Shepherd has been near."

Eleventh month, 17th, 1848. "This day completed my 69th year. I may indeed, with humble gratitude, acknowledge that 'goodness and mercy have followed me all the days of my life.' My earnest desire is, that while I feel my strength abate, the love of temporal things may abate also, that my thoughts may be more fixed on things

eternal, that meekness may be the covering of my spirit, and prayer the companion of my mind."

Eleventh month, 18th, 1851. "Yesterday completed my 72nd year. Much have I to be thankful for! My health good, and through the tender mercy of my Heavenly Shepherd, my mental vision is growing clearer, and my prospect brighter, in regard to the future."

Tenth month, 6th, 1854. "How many are my privileges! May I daily seek for help to walk acceptably before Him, who knows our inmost thoughts. The Christian's life will ever be a continual warfare; but that we have an advocate with the Father, Jesus Christ the Righteous, is to the seeking soul a constant source of consolation. I have not language to express what I feel of the gracious dealings of my Heavenly Father, with one so utterly unworthy as I am; but for the encouragement of those I am likely to leave behind, I wish to say, 'Think nothing too dear to part with for peace of mind. Be not afraid to show to those around you, that you are like Mary who chose the better part. O! come, taste and see that the Lord is good, and a rich rewarder of all those who diligently seek and serve Him.' "

Second month, 20th, 1856. "Though feeble in body, yet, through adorable mercy, I have hope that I shall be kept watchful and in the spirit of prayer, ready to cast myself into the Saviour's arms."

The above is the last regular entry in the diary of our dear friend. The infirmities, incident to age, precluded her after this from the very frequent use of her pen; but it was sometimes taken up to address one or other of her relatives or friends. On the 14th of Twelfth month, 1867, she writes, after referring to her own somewhat failing health—"Thou wilt see I am a feeble one, but I thought my own pen could best convey my state. How gently dealt with, I cannot convey."

In the Second month of 1868, an attack of bronchitis came on, and it became evident that the period of her release was rapidly approaching. She bore her sufferings with characteristic patience and submission, saying to those around her that she was "going Home," and expressing her readiness to put off "the shackles of mortality."

Her death, like her life, was peaceful and happy. No doubts or fears were permitted to cloud her last moments, and she passed peacefully away, to be, it is solemnly believed, "for ever with the Lord."

- CHARLOTTE CHRISTY, 78 29 4 mo. 1868
Chelmsford. Wife of James Christy.
- GEORGINA CLARK, 26 3 12 mo. 1867
Doncaster. Wife of Samuel Clark.
- PHILIP CYRUS CLARK, $8\frac{1}{2}$ 13 7 mo. 1868
Croydon. Son of Alfred S. and Sarah A. Clark.
- JANE CLARK, 50 4 9 mo. 1867
Late of Philadelphia. Died at Warrenpoint,
near Newry.
- MARGARET CLEMESHA, 65 25 12 mo. 1867
Preston. Wife of William Clemesha.
- PHŒBE COLCOCK, 64 7 7 mo. 1868
Andover. Wife of William Colcock.
- ELIZABETH COLE, 76 10 7 mo. 1868
Bristol. Died at York.
- RACHEL COLEMAN, 68 17 3 mo. 1868
Wandsworth. Daughter of the late John and
Deborah Coleman.
- CHARLES COOPER, 20 16 4 mo. 1866
Died at Southport. Son of William and Jane
Cooper.
- RICHARD COPE, 62 26 12 1867
Guildford.
- JACOB HENRY COTTERELL, 51 14 8 1868
Bath.

This Friend held a public and prominent situation in his town and neighbourhood. From

early manhood an energetic promoter of Education and of the Temperance cause, he was also active in our meetings for discipline; and for some months before his death was often led to speak in our meetings for worship.

A sentence or two from the "*Western Temperance Herald*" bears public testimony to his ripened character: "During the concluding year of Mr. Cotterell's life, his mind had been impressed with an increasingly vivid sense of the rapid passing away of life, and of the infinite importance of eternal things. The great duty and blessed privilege of prayer became to him more and more of a practical reality. His persuasive earnestness in recommending to others the great theme of the Gospel revelation, "Jesus Christ and him crucified," will not soon be forgotten; and the effect of such thoughts, in giving a hallowed tone to his intercourse with his friends, and in mellowing the more sharply distinctive features of his character, was very marked in the concluding months of his life."

ELIZABETH COVENTRY, nearly 96 14 11 mo. 1867

Wandsworth. Widow of Michael Coventry; and, it is believed, the last survivor of the eleven women Friends, who were united with the late Elizabeth Fry in her Newgate Prison Committee, in 1817.

MARY CRANSWICK, 79 81 5 mo. 1868
York. Widow of Jeffrey Cranswick.

MARY CROSS, 77 14 10 mo. 1867
Colchester. Widow of James Cross, of Liverpool.

JEREMIAH CROSS, 66 27 12 mo. 1867
Weymouth.

The decease of this Friend, who had recently removed with his daughter and her husband to Weymouth, was awfully sudden. He fell down and expired from disease of the heart in an auction sale, which he had been attending most of the day. It was considered by the medical man who was called in, that a very suffering illness would have followed, if his life had been prolonged. Though thus cut down as with a stroke in the midst of the active pursuits and enjoyment of life, it is believed the summons found him prepared, through the mercy of God in Christ Jesus, for an eternity of rest and peace. Under this consoling belief, his relatives and friends, by whom he was much beloved, can rejoice that he was spared the bodily suffering which a lengthened illness would, in all probability, have occasioned.

CHAS. SEDGFIELD CROWLEY, 71 14 2 mo. 1868
Westminster.

GEORGE CUMBERLAND, 53 16 4 mo. 1868
Lower Bentham, near Lancaster.

LYDIA DAVIS, <i>Cheltenham.</i>	75	9	11 mo.	1867
GEORGE DAWSON, <i>Oldham.</i>	72	12	1 mo.	1868
ELIZABETH DEAN, <i>Bentham, near Lancaster.</i> Wife of Thomas Dean.	78	8	5 mo.	1868
WILLIAM DEAN, <i>London.</i>	79	24	8 mo.	1868
JOSEPH DIXON, <i>Lomeshaye, near Colne.</i>	62	23	4 mo.	1868
ISABEL DODDS, <i>Bishop Auckland.</i> Widow of John Dodds.	77	31	12 mo.	1867
ALFRED JAMES DODSHON, <i>Leytonstone.</i> Son of John and Elizabeth Dodshon, of Stockton.	18	22	6 mo.	1868
MARY DOULL, <i>Edinburgh.</i> A Minister. Widow of David Doull.	70	6	8 mo.	1868
HANNAH DOUTHWAITE, <i>Darlington.</i> Wife of Anthony Douthwaite.	74	8	9 mo.	1867
EMMA DRAPER, Died at York.	60	29	12 mo.	1867
FRANCES DYMOND, <i>Weston-super-Mare.</i> Widow of Wm. Dymond, of Penzance.	72	20	9 mo.	1867
JOHN EUSTACE, M.D., <i>Monkstown, near Dublin.</i>	77	28	9 mo.	1867
MARIA EVELEIGH, <i>Prestwich, near Manchester.</i> Widow of Samuel Eveleigh.	81	20	12 mo.	1867

- ANNIE DREWRY EVENS, 40 24 12 mo. 1867
Penketh School. Daughter of Samuel Evens.
- FRANCIS EVENS, 54 15 5 mo. 1868
Southport.
- MARY FAIRBROTHER, 62 12 11 mo. 1867
Kingstown, near Dublin. Wife of George Fairbrother.
- WILLIAM FARRAND, 72 6 3 mo. 1868
Southampton. Buried at Maldon.
- MARY ANN FARRER, 21 7 4 mo. 1868
Kendal. Daughter of Isaac and Mary Farrer.
- CAROLINE FAYLE, 23 30 6 mo. 1868
Mountmellick. Daughter of Robert and Dinah Fayle.
- WILLIAM FENNELL, 52 18 1 mo. 1868
Clogheen, Co. Tipperary. Son of the late William Fennell, of Rehill.
- JAMES FENWICK, *Perth.* 60 2 10 mo. 1868
- WILLIAM FLETCHER, 52 12 12 mo. 1867
Ipswich.
- LUCY ANN FOLLOWS, 24 16 12 mo. 1867
Westminster. Wife of George Follows.
- ANN FORSTER, 64 4 7 mo. 1868
Ambleside. Wife of Wilson Forster.
- SARAH FOTHERGILL, 16 24 2 mo. 1868
Southampton. Daughter of Samuel and (late) Priscilla Fothergill.

PRISCILLA FOWLER,	33	16	2 mo.	1868
<i>Paris.</i> Wife of Robert John Fowler.				
RACHEL MARIA FOWLER,	38	3	8 mo.	1868
<i>Leytonstone.</i> Wife of William Fowler.				
SAMUEL FOX, <i>Nottingham.</i>	87	6	8 mo.	1868
SARAH ANN FREEMAN,	30	13	9 mo.	1868
<i>Harborne, Birmingham.</i> Wife of Henry Freeman.				
HENRY GALES,	24	28	5 mo.	1868
<i>Wells, Norfolk.</i>				
MARY JOSHUA GATCHELL,	78	30	1 mo.	1868
<i>Mountmellick.</i> Widow of Joshua Gatchell.				
MARY NATHAN GATCHELL,	86	19	5 mo.	1868
<i>Dublin.</i> Widow of Nathan Gatchell.				
SUSANNA GATCHELL,	90	20	6 mo.	1868
<i>Mountmellick.</i>				
SARAH GAUNTLEY,	87	17	2 mo.	1868
<i>Bakewell.</i>				
MARTHA GILLET,	84	17	7 mo.	1868
<i>Street.</i> An Elder. Widow of John Gillett.				
MARY ANN GILLSON,	77	19	9 mo.	1868
<i>Great Ayton, Yorkshire.</i>				
RICHARD GORNALL,	73	21	11 mo.	1867
<i>Catterall, near Garstang.</i>				
SARAH ELIZABETH GOUGH,	31	4	1 mo.	1868
<i>Rathmines, Dublin.</i> Daughter of Josiah and Deborah Gough.				

HANNAH GRUBB,	72 19 10 mo. 1867
<i>Clonmel.</i> Widow of George Grubb.	
LEOPOLD GRUBB,	25 20 12 mo. 1867
<i>Cahir.</i> Son of Barcroft Haughton Grubb.	
JOSIAH GRACE, <i>Bristol.</i>	69 25 3 mo. 1868
EDWARD GRAHAM,	67 27 6 mo. 1868
<i>Cotharstone.</i>	
MARY GREEN,	66 9 10 mo. 1867
<i>Orrfield, Hillsbro'.</i> Widow of John Green.	
SUSANNA GREER,	71 10 10 mo. 1867
<i>Grange, Co. Tyrone.</i>	
ANNA GUNDRY,	30 13 5 mo. 1868
<i>Headingley, Leeds.</i> Daughter of William Gundry.	
CATHARINE GURNEY,	77 6 9 mo. 1868
<i>Clevedon, Somersetshire.</i>	
JAMES HALL, <i>Lancaster.</i>	79 26 9 mo. 1868
MARY HALLIDAY,	80 8 10 mo. 1867
<i>Drumgask, Co. Armagh.</i> An Elder. Widow of John Halliday.	
JAMES HARE, <i>York.</i>	75 7 3 mo. 1868
ANN HARGRAVES,	71 17 7 mo. 1868
<i>Wilmslow.</i> Widow of James Hargraves.	
WALTER ERNEST HARLOCK, $5\frac{3}{4}$ 11 4 mo. 1868	
<i>Nantwich.</i> Son of George Harlock.	
SARAH HARRIS,	70 10 1 mo. 1868
<i>Tottenham.</i> Widow of Anthony Harris.	

- MARY DOROTHY HARRIS, 4½ 11 4 mo. 1868
Tottenham. Daughter of Henry and Elizabeth
Harris.
- ANN DEBORAH HARRIS, 36 16 7 mo. 1868
Leighton Buzzard. Wife of Theodore Harris.
- ISABELLA HARRIS, 76 28 7 mo. 1868
Stoke Newington. An Elder. Widow of
Edward Harris.
- ANN HARRISON, 84 13 4 mo. 1868
Stoke Newington.
- RACHEL HARRISON, 82 9 5 mo. 1868
Doncaster.

Rachel Harrison was born of pious parents in the year 1786, at Rowlston, near Hornsea, where a meeting of Friends was then held, but which has long since been discontinued. She was a woman of considerable mental ability, and very retentive memory; and though she never had the advantage of school education in her early years, her mind was well informed: which rendered her company valuable and instructive, and fitted her for the useful position to which she felt herself called, that of a schoolmistress. Many can testify to the valuable teaching and sound religious training, which they received under her care: not only members of her own religious society, but others also.

Her father, to whom she was most dutiful and affectionate, having been convinced of the principles professed by Friends, and not having received them by a birthright membership, was very careful to maintain them in their simplicity, and instil them into the minds of his children : and his daughter throughout her long life faithfully adhered to the same. The awfully sudden death of this beloved parent, (he being found dead in his bed in the year 1830,) had a powerful and sanctifying influence on her mind for the rest of her life.

In 1854, though then sixty-eight years of age, she accompanied a young nephew to America, to see her only surviving brother, who had long been resident there. She always spoke of the great kindness she received from Friends in that country ; but after a stay of three years, returned to her native land. She watched with great concern the result of that civil war, which afterwards broke out between the North and the South of the United States ; but rejoiced in the downfall of slavery, and subscribed liberally towards the funds raised in England for the Freedmen, whose condition excited her sympathy.

Finding her strength and health failing, she gave up her house at Doncaster, and went to live

with a kind friend of hers at Thorne, but often visited her relatives. As her outward powers decayed, her mental faculties seemed to increase in brightness.

At the commencement of 1867, (the last year of which she lived to see the termination), she writes in her diary: "I have survived to enter upon another year. O heavenly Father! be pleased to enable me to obey Thy gracious will, through Jesus Christ thy dear Son." Again at the end of the year she writes: "This year has now come to a close. It has been a year of much physical suffering, but intermingled with many, many mercies. My Heavenly Father has been very gracious to me, though most unworthy." On the 1st of First month, 1868, her prayer was, "Be pleased to forgive all my sins for Jesus' sake, the Saviour of sinners."

It was on the 27th of Fourth month, that a distant relative took her down to Grimsby on the Humber, to spend a few weeks with her; but she did not survive so long. On the following Seventh day, her nephew from Doncaster had much comforting conversation with her, which she recorded in her diary, and was her last entry. A few days of increased illness followed, during which she expressed herself resigned and happy,

and on the return of another Seventh Day, her purified spirit left its frail earthly tenement.

LUCY HART, 84 21 10 mo. 1867
Tivetshall, Norfolk.

ISABELLA HASLAM, 37 28 2 mo. 1868
Dublin. Wife of John Haslam.

SARAH HAYCOCK, 66 4 2 mo. 1868
Upper Clapton. Widow of George Haycock of Chelmsford.

MARY HILL, *Limerick.* 48 4 12 mo. 1867
Wife of James Hill.

ELLEN HODGKINSON, 56 15 5 mo. 1867
West Houghton. Daughter of James and Margaret Hodgkinson.

BENJAMIN HOOPER, 79 25 2 mo. 1868
Braintree, Essex.

EDWARD HORNOR, 57 16 6 mo. 1868
The Howe, Halstead.

It has been suggested that many of the friends of the late Edward Hornor would be glad to see some details of his latter days ; and his relatives incline to accede to the request, in the hope that his firm reliance on his Saviour, and his calmness and composure in the prospect of death, may be strengthening to others.

For the greater part of his life he had been a most sincere, though humble Christian ; striving

earnestly in all things to conform his life to the will of his Heavenly Father, and careful that, even in the smallest matters, his example and influence should be in accordance with his Christian profession.

In his own neighbourhood he took an active part in every movement which he thought calculated to promote the welfare of others, and was very diligent in visiting the poor, and seeking to help any who were in trouble or distress. His advice was very frequently sought by persons in all ranks of life: and as he would spare no time or pains to master all the details submitted to him, he was often able to be of essential service to those so applying to him. At the same time he thoroughly realized, that in all things he was still an unprofitable servant; and that it was only by the help and strength granted him by his Heavenly Father, that he was able to accomplish any good.

Though holding the position of a county magistrate, he was regular and diligent as a Sabbath school teacher, in a school-house which he had erected near his own residence. He also took an active part in holding religious meetings with the poor.

Years ago he had adopted on principle the rule

of total abstinence from all intoxicating drinks : and not only by his personal example and the arrangements of his household, but in public also, he gave a clear and emphatic testimony to the advantages of such a course. He was a Vice-President of the National Temperance League, and during the last winter was earnestly engaged in visiting many meetings of Friends in furtherance of the Temperance cause. In this he was united with Samuel Bowly, Jonathan Grubb, and others, as a deputation from the Friends' Temperance Union.

Early in the spring of 1868, Edward Hornor was sensible of a pain in the back, which was the indication of the malady that subsequently proved so distressing : but he went about as usual for some weeks, till he was obliged to give way, and remain in a recumbent posture. He had had a similar attack some years before ; which having yielded to quiet and rest, his family were hopeful that such would be the case again. By the end of the Fifth month, however, the pain was so excruciating, that it was concluded to call in a special medical adviser, in whom he had great confidence. Some relief was obtained ; but from that time his family were much discouraged, and he was himself fully convinced that he had but a short time to live.

As the disease advanced, he spoke very fully and openly of his feelings in the prospect of his removal. At one time he said, "I am the most unworthy sinner, and it is all of God's grace that I have been led on my way. How often have I turned away from Him, and it seemed as if He would not let me go! Should I not be greatly dishonouring God, if I doubted His acceptance of me at last, after all His loving-kindness and goodness all my life long?—'Though he slay me yet will I trust in Him.' I will praise Him for this affliction, and pray that it may do its appointed work of purifying me." He often repeated the text, "The blood of Jesus Christ cleanseth from all sin," and many others equally encouraging. He quoted the texts, "Ask and ye shall receive;" "Believe in the Lord Jesus Christ and thou shalt be saved;" and then said, "I have come to Him; I have asked Him, and shall I doubt His mercy and goodness?" On the 3rd of Sixth month, when reminded that it was his birth-day, he said: "Yes, I had hoped that I should have spent my birth-day in Heaven." At another time he said, "I have no ecstatic visions, but I long to be with Christ. Oh, precious Saviour, I long to see Thee as Thou art, and be at peace

and rest. It is doubtful what will be the state of disembodied spirits ; but we know that they will be at peace with Jesus. I have often thought what a blessed thing it will be in Heaven, that there all will be holiness ; no wrong-doing, no double-dealing."

When fearfully racked with pain, he constantly cried out, in prayer to God, for help and strength, and submission to the Divine will.

He sent many kind messages to his friends, and to those who had laboured with him in his efforts to benefit his poor neighbours. To one good christian woman, who, though between eighty and ninety years old, and very poor, still occupied herself in visiting her sick neighbours, and reading and praying with them, he desired that a small present might be given, and said, "Tell her I hope soon to welcome her on the Heavenly shore." He dictated special messages to his children, at a time when he felt almost too weak to converse with them : but he was afterwards able to see them, and take leave of them. The servants he also desired to see ; and after exhorting each of them to turn to Christ and give their hearts to Him, he thanked them for their kind care and attention to him.

Towards the last he seemed to be freer from

acute pain, but became gradually so weak that he could not speak much. He passed away on the morning of the 16th, we doubt not, to be for ever with the Lord.

JOSEPH HUDSON, 84 8 5 mo. 1868

Barrow on Soar.

JANE HUDDLESTONE, 66 21 9 mo. 1868

Birkenhead. Wife of Wm. Huddleston.

ELIZABETH BUSH HUGHES 71 4 12 mo. 1867

Croydon. Widow of William Hughes.

MARTHA G. HUNTLEY, 44 13 11 mo. 1867

Margate. Wife of James L. Huntley.

MARY HURT, *London.* 77 1 5 mo. 1868

MARY IANSON, 37 5 1 mo. 1868

Darlington. Wife of James Ianson.

SAMUEL WATSON JACOB, 31 24 3 mo. 1865

New Zealand. Son of Joseph and Anne Jacob, of Dublin.

ARTHUR JACOB, *Dublin.* 21 $\frac{1}{4}$ 25 3 mo. 1868

Son of Robert S. and Anna E. Jacob.

ELIZABETH JAMES, 84 11 11 mo. 1867

Linslade, near Leighton Buzzard. A Minister.

SILVANUS JAMES, 72 19 11 mo. 1867

Truro. An Elder.

This dear Friend was the husband of Elizabeth James of Truro, the memorial of whose death was in our last year's "Monitor."—The loss after

a short illness of his tenderly beloved wife, so many years his junior, was a great shock to him; and although enabled with cheerful submission to number his many remaining blessings, he did not recover from this bereavement. He died on the first anniversary of her funeral. When the call came, (in his case also after a very brief illness,) his mind seemed centred in "perfect peace;"—though deeply sensible of his own unworthiness, and that he had nothing to offer of his own, nothing to trust to, but the blood of Christ which had been shed for him.—On this he could sweetly and confidently rest, and look forward to the reunion with his beloved departed one.

He had been visited in earlier life with deep affliction in the loss of his first beloved partner, whom he nursed through a long and very suffering illness, with unwearied affection. For a season he felt that that domestic happiness, in which his heart seemed formed especially to delight, was completely overturned, but this very trial proved to be among the "*all things*" which worked together for his everlasting good.

We would not wish to make many comments on the life of this dear friend; it was comparatively a retired one. In the days of his youth he remembered his Creator;—and during his

apprenticeship with Samuel May at Ampthill, he formed one of a little company of young Friends, who met together from time to time to consider their spiritual state; "endeavouring honestly to examine themselves as to their growth in grace, and their preparation for the life to come." He became much attached to the Christian principles of our Society, diligently attending its meetings for worship and discipline; and his services in connection with the latter were much valued.

During the forty-nine years of his residence at Truro, he gained the esteem and regard of his fellow townsmen, by the Christian uprightness which marked his transactions, and the interest he manifested in the true welfare of others. He was prompt in the execution of what he undertook, and the efficiency of his help was valued in benevolent undertakings and in other ways. It was his concern in daily life "to do justly, love mercy, and walk humbly with his God."—Quiet and unobtrusive as was his character, he is now missed in an extensive circle of friends and acquaintances, to whom his Christian sympathy and kind affectionate manner had much endeared him.

During his last illness he was enabled, under

a deep sense of unworthiness, to bear a sweet testimony to his experience of the fulfilment of the Divine promises. Some who were privileged to attend him will not soon forget the humility, gratitude and submission he manifested, as well as his thoughtful consideration for others. A valued friend in the ministry, who had long known him, visited him the day before he was called to his Heavenly inheritance; and he remarked, "that in sitting by his bed side there was such a feeling of peace and quietness, such a sense of the mercy of God in Christ Jesus, that it was indeed good to be there;" and the words were brought to remembrance, "see in what peace a Christian can die."

The funeral was an occasion of great solemnity. The closed shops, and large numbers of the inhabitants, who lined the streets as the remains were borne to their last resting place, showed the esteem in which he was held.—May survivors, while mourning the loss of those whose light has shone brightly in their midst, be animated by their example, to become "followers of them who through faith and patience inherit the promises!"

RACHEL JAMONNEAU,

92 23 10 mo. 1867

Guernsey. Widow of David Jamonneau.

The monthly meeting of Poole and South-

ampton, in recording the decease of this friend, observes, that she "was a member of our Society about sixty years. She was well known in Guernsey, and much esteemed: being ever ready, so far as health and strength permitted, to visit the sick and comfort the afflicted. She died in peace: her last words to a friend being, "I am going, dear;—but I fear not death:—all is well."

SARAH JESPER, 69 19 4 mo. 1868

Manningham, Bradford. Widow of John Jesper.

ELIZABETH JESSOP, 57 (interred) 2 3 mo. 1868

Glasnevin, Dublin. Wife of Airy P. Jessop.

JAMES JESUP, 73 13 7 mo. 1868

Bury, late of Halstead. A Minister.

ANN JOHNSON, *Sale.* 20 23 9 mo. 1868

Daughter of James and Elizabeth Johnson.

EDWIN KENWAY, 11 26 2 mo. 1868

Birmingham. Son of Gawen Ball and Hannah Player Kenway.

MARY KIDD, *Clifton.* 90 6 3 mo. 1868

An Elder. Widow of Edward Kidd.

MARGARET R. KING, 32 6 5 mo. 1868

Manchester. Wife of Thomas Barrow King.

MARY KNOTT, *Penzance.* 70 9 1 mo. 1867

JOSEPH LATIMER, 53 14 5 mo. 1868

Manchester.

JANE LAWSON, *Yealand.* 87 25 4 mo. 1868

THOMAS LAY, <i>Stourbridge.</i>	59	24	2 mo.	1868
BETTY LEATHER,	66	23	8 mo.	1867
<i>Pennington, Leigh.</i> Widow of Thomas Leather.				
HANNAH LECKY,	33	12	9 mo.	1868
<i>Islington.</i> Daughter of Robert J. Lecky.				
ANNA CLARK LINDSEY,	34	3	8 mo.	1868
<i>Taunton.</i> Wife of Thomas Cooper Lindsey.				
ELIZABETH LITTLE,	71	11	5 mo.	1868
<i>Blackburn.</i> Wife of Peter Little.				
MARY ANN LONG,	71	16	1 mo.	1868
<i>Stoke Newington.</i>				
JEFFERY BEVINGTON LOWE,	52	15	6 mo.	1868
<i>Eatington, near Stratford-on-Avon.</i>				
HAGGER LOWE,	84	11	8 mo.	1868
<i>Hoddesdon, Herts.</i> An Elder.				

The following account, the greater part of which has been drawn up by his beloved brother-in-law, James Backhouse, of York, has been sent us for insertion in the *Annual Monitor*.

The aged and humble-minded Christian, whose death is here recorded, was a bright and encouraging example of the blessedness resting on those who fear the Lord from their youth. There is reason to believe that the instructions of his pious parents, Richard and Elizabeth Lowe, and the influence of the love of God operating through them, were the means of leading him to his

Saviour in childhood. For thus, in the continuance of Heavenly goodness, those who, believing on Jesus, come daily to Him to drink of His Spirit for the relief of the thirst of their souls, become, according to His promise, the channels of living water to those around them ; ministering to them of the influence of the Holy Spirit, which they themselves receive of their glorified Saviour.

Hagger Lowe was a diligent attender of our meetings for worship and discipline ; and continuing as he advanced in years to walk in the fear of the Lord, and in faith in the teaching of the Holy Spirit, he grew in grace, and in the knowledge of his God and Saviour. Possessing a sound understanding and a sympathizing mind, he early showed qualifications for the service of an Elder, and was appointed to that station while comparatively a young man. His sympathy with those exercised in the ministry in our meetings often drew from him, in private interviews with them, helpful and loving words of counsel and encouragement..

He was married to Tabitha Burgess in 1811, and became a widower in 1825. The congenial-minded partner of whom he was now bereft, was a well-esteemed minister. There is an interesting notice of her in the eleventh part of "*Piety*

Promoted." In this trial, as in others permitted or dispensed to Hagger Lowe, the Lord was his refuge ; and with characteristic meekness, he sought ability to say "Thy will be done ;" and thus was soothed and solaced in drinking the bitter cups administered to him.

He entertained a very humble estimate of his own attainments ; but his faith in Jesus as the propitiation for sin, and as our merciful high priest at the right hand of the Father, was steadfast. Towards the latter part of his life, in a communication to a relative, he says, "Thy expressions of sympathy with me in my present state, have felt very cordial and encouraging, and I much desire a continuance of thy prayers on my behalf, as I often feel myself a very poor creature ; yet, I trust, at times, earnestly desiring to be guided in safety, by and through the mercy of our blessed Saviour, during the few remaining days that may be allotted me here." Again in 1857 he says, " Under the feeling of great weakness and unworthiness, it yet seems comforting, when I hear of valued and gifted labourers yielding to the call, ' Go work in my vineyard ;' and on their account a secret prayer arises, that Divine support and strength may be mercifully granted them therein." He then

names some thus engaged, and says that he is not now in the way of hearing much of them, failing sight preventing his frequent attendance of the Meeting for sufferings, or the morning Meeting of ministers and elders ; but adds, "It is a favour to have memory continued, and a degree of precious unity of spirit with the faithful servants of our blessed Lord and Saviour."

The failing sight noticed here passed into total blindness, which was of many years' continuance. He bore this trial with the meekness and patience of one, whose mind was trained to mark the hand of his Heavenly Father in painful, as well as comforting dispensations. He recognised with thankfulness the mitigations of this affliction afforded by a comfortable dwelling, and the company of affectionate daughters, and another attendant who read to him, and often walked with him to call on kind friends residing near : whom he continued, till within rather more than two years of the close of his life, to join in their meetings for worship, and from time to time to exhort in brief but pertinent utterances.

Though often contrited under a feeling remembrance of many transgressions and omissions of duty, yet the quiet and peaceful hope in which his mind was anchored during this

tracted season of privation, evidenced to those who had the privilege of being with him, that (as expressed by a dear friend at his funeral) his spirit had entered into rest even before it left the body. One of the last sentences that could be distinctly heard by those who were watching around his dying bed, was an anthem of praise in the words, "Glory,—Glory,—Glory and high praises to Thy ever great and adorable Name!"

The feeling of calmness and Heavenly peace that was granted, as friends and neighbours stood in silence round the grave, was very striking: and earnest desires were raised that a rich blessing might attend all there.

REBECCA LUCAS, 66 1 7 mo. 1868

Wandsworth; died at Staines. An Elder.

RACHEL McDONNELL, 82 23 11 mo. 1867

Portadown.

JOHN MACKINNON, 66 14 7 mo. 1868

Carnbroe, near Coatbridge, Lanarkshire.

John Mackinnon joined the Society of Friends late in life, though he had for many years attended their meetings. He was a native of Calton, at that time in the outskirts of Glasgow, and was brought up among a body of Seceders, called the Relief Synod, who left the Church of Scotland to obtain relief from the system of

patronage ; and who ultimately, with other Scotch dissenters, formed what is now called the "United Presbyterian Church."

John Mackinnon's mind gradually opening to the spiritual character of the Christian dispensation, he was led to adopt the views of Friends as most accordant with the New Testament; and carrying out his religious convictions in the ordinary affairs of life, he not only set an example to others, but won the esteem and confidence of those around him; a striking proof of which was given, only a few days before his death, in the presentation of a public testimonial from his friends and neighbours.

John Mackinnon entertained a very humble estimate of himself; and whilst firm in his adherence to what he deemed right, modesty and diffidence were yet conspicuous features in his character. His last illness was but short, and unconsciousness for some days at the close, almost entirely precluded expression. His state of mind previously however clearly indicated that, in the prospect of eternity, "other refuge had he none," than in the merits, the mediation and atonement of our Lord and Saviour Jesus Christ.

Among the workers at the Carnbroe Iron

Works, where John Mackinnon acted as Cashier for twenty-nine years, he found a sphere for the exercise of his Christian sympathy and benevolent energies; indeed he was ever ready to give valuable advice and effectual help, according to his ability, to all in need of it; thus practically showing his reception of the Saviour's teaching, that the second great commandment is like unto the first, "for," as the apostle also says, "if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

RACHEL MARRIAGE, 66 13 1 mo. 1868
Chelmsford.

MARY MARSHALL, *Leeds.* 29 1 4 mo. 1868
Wife of William Ebenezer Marshall.

ELIZABETH MARSHALL, 81 18 2 mo. 1868
Ford House, near Holmfirth. Wife of Robert Marshall.

HANNAH MARSHALL, 79 15 5 mo. 1868
Kendal. An Elder. Wife of Samuel Marshall.

In recording the removal of one who, through many years of active life, held a position of influence widely spread, and often gratefully acknowledged by many readers of these pages, we feel that a short record of the sustaining power of Divine grace is due to the praise and honour of God, who had through life been her guide and

helper, and who enabled her to bear without murmuring the weakness and weariness of declining nature, and to look forward to that rest and peace so fully and freely offered to all.

As a wife and mother her influence and example were very instructive, and being highly gifted by nature, her powers of mind and sound judgment made her counsel much sought and valued by others. For many years she was confined to the house in winter, and as weakness increased, the attendance of our Meetings for Worship was very difficult; and when quite unable to be present, she would employ the time, when her family were absent, in uniting in spirit with those then engaged in public worship, often saying, "I have had a good meeting, I never feel lonely—I have much to be thankful for."

Her deep sense of unworthiness made her sometimes express a fear that she was not fully accepted, but the mercy of God in Christ Jesus was her anchor, and she would add, "It is all of mercy,—free, unmerited mercy! I have been helped and cared for all my life, and I do not think I shall be forsaken at last." This was most fully realized,—not a cloud darkened the sunset of her lengthened day,—not a care rested on her mind. "Peace! Peace! inexpressible

peace!" she often exclaimed, "Oh! I wish you could feel the peace I do." Never can those who witnessed the all-sustaining power of the everlasting arms of Heavenly love, forget the foretaste that seemed granted to this aged pilgrim, of the joys that await the ransomed and redeemed soul; and in her death the lesson was forcibly strengthened, which in life, she humbly endeavoured to urge on others, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

The theme on which she most delighted to dwell was, the pardoning mercy of God in Christ Jesus, through whose merits, mediation and atonement she is, we doubt not, admitted into His glorious, Heavenly kingdom of rest and peace, joining the ransomed and redeemed throng in the anthems of everlasting thanksgiving and praise.

WILLIAM MASON, 66 18 7 mo. 1868

Lancaster.

JOHN MASSEY, 59 13 6 mo. 1868

Fleet, near Gedney, Lincolnshire.

WILLIAM MATRAVERS, 74 21 9 mo. 1868

Melksham. An Elder.

SIDNEY HARRISON MAW, 5 29 11 mo. 1867

Hulme, Manchester. Son of John and Elizabeth Maw.

ELIZABETH MILES,	70	3	1 mo.	1868
<i>Langford, Sidcot. Wife of Joseph Miles.</i>				
HARRIET N. MITFORD,	77	6	9 mo.	1868
<i>Clevedon, Somersetshire.</i>				
REBECCA MOLINE,	79	17	6 mo.	1868
<i>Blackheath, Deptford.</i>				
OSTLE MORDAUNT,	72	21	9 mo.	1868
<i>Great Broughton.</i>				
JOHN MORLAND,	72	21	10 mo.	1867
<i>Croydon. An Elder.</i>				
THOMAS MORRIS, <i>Leeds.</i>	78	13	1 mo.	1868
RACHEL MOXHAM, <i>Bristol.</i>	62	24	5 mo.	1868
JOHN MOXHAM,	80	21	9 mo.	1868
<i>Clifton, near Bristol.</i>				
THOMAS MULLINER,	49	11	12 mo.	1867
<i>Bolton, in Lancashire.</i>				
HANNAH MUSGRAVE,	68	4	9 mo.	1868
<i>Edinburgh.</i>				
ANN NAISH,	90	16	1 mo.	1868
<i>Bristol. Widow of Edmund Naish.</i>				
ROBERT PETERS NAPPER,	48	31	10 mo.	1867
<i>Newport, in Monmouthshire.</i>				

The recording a few particulars in Robert P. Napper's life, is done with a desire that his experience may act as a warning to those whose minds may be unsettled, and seeking as he did to find out the truth, in any way but that which can

alone lead into it. We see also in his case, that the Holy Spirit surpasses all other teachers,—powerful to convince of error as well as sin ; and that our Saviour's words continue to be fulfilled : “ When he, the Spirit of truth, is come, he shall guide you into all truth : * * he shall glorify me,—for he shall take of mine, and show it unto you.” John xvi., 13—15.

At an early age, Robert Peters Napper manifested a remarkably active and investigating mind, and was very fond of reading. Even at school, he spent his pocket money in books ; frequenting the book-stalls in search of works in science and literature. Soon after leaving school, in one of his early morning walks, he picked up a dead sea gull ; which circumstance led him to try his hand at bird-stuffing, and stimulated his pursuit of natural history. But though much attracted by this new attainment, he persevered in reading ; and one of his youthful companions remarked in after years, that it was Robert Napper who first taught him to think and study for the improvement of his mind.

On coming of age, however, he was seized with a desire to try his fortunes abroad : and soon after his 22nd birth-day, in 1841, sailed for Sidney. For the next fifteen years, he went

through various vicissitudes. After living two years in Sidney, his love for natural history took him into the wilds of Queensland, and among the Aborigines, to collect specimens. Twelve years he spent in business in the Spanish Colony of Manilla, and returned home by way of America. Though industrious, and generally successful, yet he found that life abroad was not all sunshine; it had its mortifications as well as enjoyments.

At Brisbane, he fell in with some German Missionaries, who seem to have become much attached to him. Their simple-hearted devotion in leaving home and country to preach the Gospel to the natives, touched his heart: and his friends have reason to think, he at this time first became convinced of sin, and of a Saviour's love.

After reaching his native land in 1856, photography engaged his attention, and in [the successful practice of this art, he visited Sicily and Spain, as well as places nearer home. His inquiring mind led him about this period to read much, and converse much, on difficult philosophical and theological subjects; often asking doubtfully, "What is truth?" and seeking a solution of this important question in writings, that had a tendency to lead from the truth as it

is in Jesus into doubt and mysticism. There was not a book professing any new views on these matters, but he would, if possible, become acquainted with it: and all this tended to his estrangement from the peace and joy of a simple faith in Christ.

These things caused his friends great anxiety. But knowing it was useless to argue with him, they could only pray for him; that, through the goodness of his Heavenly Father, he might be brought under the convincing and converting power of the Holy Spirit.

“There is a science reason cannot teach,
It lies beyond the depth her line can reach;
It is but taught by Heaven's imparted grace,
The feet of Jesus is the only place:
And they who mental riches largely share,
But seldom stoop to seek their wisdom there.”

(Jane Taylor.)

Robert P. Napper's long residence in a tropical climate had weakened his constitution; and in 1866 he was taken suddenly ill with alarming hemorrhage, recurring again and again for three days. His life seemed to be fast ebbing away. However he gradually revived a little: and nearly a week after his seizure, it being First-day, he asked his brother and two sisters to sit down in his room, and requested his older sister to

read a portion of Scripture. He was so weak, that she only read five verses ; when in a broken manner, he expressed to their surprise his altered views of eternal things, and that his hopes now rested on a Saviour's love. His sister said, she "could only thank and praise God for his condescending mercy, in thus answering their many prayers put up for him from time to time ;—for she had long felt that no reasoning would avail." "No," said Robert, "if thou hadst reasoned with me, it would have made me worse." From this time all the reading he wished to hear, was entirely different to that he had previously delighted in ; and the Holy Scriptures were much enjoyed.

It now appeared, that for some time previous to this attack of illness, he had been led to read and search the New Testament itself ; and thus his mind was preparing for the reception of gospel truths, which he afterwards acknowledged were such as a little child might understand. It also appeared, that one thing which was instrumental, under the influence of Divine grace, in this great change, was a Baptist minister directing his attention especially to two chapters in the New Testament, the 12th of Romans and the 12th of Hebrews, wishing him to read

them thoughtfully. This he frequently did, and remarked they had been greatly blessed to him.

For nearly six months he continued in so critical a state, that his end was looked for day after day. Then dropsy set in, and when after long treatment this abated, his strength utterly failed. On the 24th of Tenth month, 1867, the day on which his sister was attending the funeral of Jonathan Rees, he became suddenly worse, and felt sure that he should not recover. Yet he revived a little, and on the 26th could look over some paintings with interest: for during his long confinement he had contrived an apparatus to hang before him, that he might draw and paint when in bed.

The end, however, was drawing near. On First-day, the 27th, he told his sisters, he felt an exhaustion more like death than any thing he had known before. One of them said, she hoped he was still able to feel, that he had by repentance found forgiveness through a crucified Saviour. "Yes," he replied: "I have never had any doubts since that day," alluding to the time of his change of heart. A further hope being expressed that they might all meet in Heaven, he said, "I believe we shall."

Two days later, his doctor asked him how he felt

in the prospect of death, whether he felt afraid to appear before his Maker? "No," said he, "I have no fear," and explained to him that his hopes were in Christ his Saviour. The doctor, who was a member of the Church of England, asked if he would like to see a minister to receive from him the consolations of religion? This he declined, giving satisfactory reasons for it: and the doctor said on going away, he was quite satisfied that he was prepared for the approaching change without such visit or help.

Very calmly and composedly could he now speak of his end, and his abiding confidence in Christ. "It seemed wonderful," he said, "that *he* should find acceptance;" at another time, he repeated that "his hopes rested entirely on Jesus, who is the Rock, the only sure foundation:—there was no other on which to rest; and he hoped and believed the family would all meet in Heaven."

Towards the end he kissed his sisters affectionately, expressive of his love, and thanks for their attendance on him:—and with fervent emotion did he at last, holding out a hand to each, bid them again and again "farewell, farewell," repeating the same for those relations who were absent. He then lay unconscious for some hours, and

passed away (as we may trust) to one of those mansions, which the Saviour has prepared for those who truly believe in Him.

THOMAS NASH, 77 15 10 mo. 1867
North Walsham.

SARAH NASH, 80 6 2 mo. 1868
North Walsham. Widow of Thomas Nash.

WILLIAM NEAL. *Mansfield* 85 19 2 mo. 1868

MARTHA NEALE, 80 28 5 mo. 1868
Mountmellick. Widow of Samuel Neale.

MARTHA NEVITT, *Limerick.* 56 21 4 mo. 1868

SARAH NEWSOM. *Waterford.* 89 17 10 mo. 1867

ELIZABETH NICHOLSON, 78 15 10 mo. 1868
Penrith.

Elizabeth Nicholson, whose decease is here recorded, in less than two years saw her son-in-law, aged fifty-four, two grand-daughters of the age of twenty-six, and two great-grand-children, taken away : her own decease, after an interval of sixteen months, being the sixth death in the family, and of four generations, since the 30th of 9th month, 1865.

HUGH EMBURY NORRIS, 1 7 4 mo. 1868
Berkhampstead. Son of Daniel and Mary Ellen Norris,

THOMAS NORTON, 71 23 7 mo. 1868
Peckham Rye, London. An Elder.

A brief notice of one who was well known and esteemed by an extensive circle of relatives and friends, will, it is thought, be interesting to many. He was born in the Grange road, Bermondsey, which, except for a short interval, continued to be the place of his residence till his removal in 1859 to Peckham Rye. He was carefully educated in the principles of our Society; to which from conviction he became warmly attached, and of which he was from early life a consistent and upright member. He was a very diligent attender of our religious meetings, rarely if ever absent from them, except prevented by illness; and in meetings for discipline, especially in his monthly and quarterly meetings, he was very useful, possessing as he did a sound and clear judgment.

He was twice married. His first wife was Hannah, the daughter of Benjamin and Sarah Sterry, of the Borough, Southwark: she was taken from him by death in the year 1831. There is an interesting and instructive notice of this estimable young person in the *Annual Monitor* for 1832. Thomas Norton very keenly felt this sore bereavement; but the loss was greatly made up to him, by his subsequent marriage in 1835, to Carolina Harris, who survives him.

His time was much given up to the service of his

Lord, and in promoting the best interests of our religious body. He was frequently appointed on Committees of the Yearly Meeting to visit various parts of the nation ; he also visited friends in the South of France and Germany, and was helpful, it is believed, in many ways to the little companies in those parts. On various occasions he accompanied ministers of our own land and from America, when travelling in the service of the Gospel, and entered into sympathy with them in their labours. He was for many years a member of the meeting for Sufferings, also of the Committee of the Friends' Tract Association ; and many and frequent were the calls upon his time and energies in connection with these engagements. He was much given to hospitality ; in the exercise of which he was careful not to forget those in the humbler walks of life.

But the benevolent sympathies and Christian labours of our dear friend, were not by any means confined to his own religious denomination. He was long engaged in the service of the Bible Society : at an early period acting as secretary to an important local association, and subsequently as a member of the Committee of the Parent Institution. To the British and Foreign School Society, and other kindred objects, he gave not

only largely of his time, but freely of his substance. The children of the poor in his own locality were not forgotten. Chiefly through his means, a schoolroom was built, and provision made for the education of about 200 boys on the British System. The school continues to flourish, and has proved of great value to a populous neighbourhood. Indeed, in the general welfare of the poor around him, he was deeply interested. For about thirty years he filled the office of Guardian in his native parish, which contained a very large population; and in seasons of public distress, and when thrown out of work, the poor would flock in large numbers to his door, when his sympathies and efforts for their relief were largely drawn upon. Latterly he warmly interested himself in the cause of the Freed coloured people, contributing liberally of his own means, and obtaining help from others.

A paralytic seizure in 1863 considerably enfeebled him for a time; but though not regaining his former powers, he was favoured to rally from this attack, and enabled to resume in great measure his wonted labours, till near the time of his being finally laid by. In a letter to one of his brothers, written a few days previous to this event, he remarks—"I am, I trust, thankful in being

able to say that my health has a little improved recently : but I feel that it is needful to be careful of over-exertion, either bodily or mental, as my head is but weak, and often reminds me that I am not as in days past. May the few remaining days that may be mine, be more devoted to Him who still, in unmerited mercy and love, has not forsaken me."

His last illness was of some months' continuance, and of a peculiarly trying character, but was borne with much Christian patience. Notwithstanding a life so largely occupied from love to Christ "in labours more abundant," his great humility led him to take a low estimate of his own spiritual attainments. The love of the dear Redeemer was his frequent theme, and he spoke of the many mercies and blessings of which he felt himself an unworthy partaker. Gratitude to those about him for their kind attentions, as well as to his Heavenly Father, was often expressed : "What shall I render?" he would say, "What shall I *not* render?" and "What should I do, if I had not a *Saviour* to rely on?" while tears of thankfulness would flow down his cheeks. Especially during the wakeful nights, he was often heard in prayer, or repeating passages of scripture, psalms, and hymns ; and both by day

and night was his voice raised in thanksgiving, prayer, and praise. The 46th psalm, the 103rd, and some others were very precious to him ; as well as the hymns commencing " Jesus, lover of my soul," and

" There is a fountain filled with blood,
Drawn from Immanuel's veins."

He dwelt much upon the stanza,

" The dying thief rejoiced to see
That fountain in his day,
And there may I, as vile as he,
Wash all my sins away."

After a few days of increased illness and acute physical suffering, he quietly departed to join the ransomed of all generations, in celebrating for ever the praises of redeeming love.

MARY OCKLEY, 70 23 6 mo. 1868

Wymondham, Norfolk.

ISABELLA ORMSTON, 81 27 12 mo. 1867

Newcastle-on-Tyne.

AGATHA HANNAH OXLEY, 25 28 7 mo. 1868

Sudbury. Daughter of John Ransome and Elizabeth Oxley.

SARAH PARKER, 83 25 11 mo. 1867

Chorlton, -Manchester. Widow of Richard Parker.

SARAH PARKER, 81 2 8 mo. 1868

Stoke Newington Wife of Richard Parker.

ELIZABETH PARMITER, 73 26 7 mo. 1868
Thornbury, Gloucestershire.

SARAH PARVIN, *Birr.* 70 29 5 mo. 1867

DEBORAH PARVIN, *Birr.* 75 3 6 mo. 1867

CAROLINE PAYNE, *Lewes.* 60 14 3 mo. 1868

JANE PEARSON, 73 18 1 mo. 1868
Mountain View, Cockermouth.

JOHN PEASE, 71 29 7 mo. 1868
Darlington. A Minister.

A friend so widely known as a minister of the Gospel, esteemed as a diligent servant of his Divine Master, and ever anxious for the welfare of our religious Society, may well claim a place in this obituary.

He was born at Darlington in the year 1797, and was the son of Edward and Rachel Pease,—the eldest of a family of eight, of whom two brothers survive. Many may remember to have listened to his own impressive account of the effectual care of pious parents, co-operating with the very early visitations of Divine Grace to his soul. To cultivate a tender conscience, with an habitual sense of the love and fear of God, was ever a striking part of the “nurture and admonition of the Lord” bestowed upon him.

The readings of the Holy Scriptures in the family circle, were often occasions when his heart

was remarkably visited by the gracious influence of the Holy Spirit; and the perusal of the sacred page in the privacy of his own room, accompanied by meditation and prayer, was at that period of life, as ever afterwards, a privilege greatly enjoyed. The records of the faithfulness of the Lord's servants and handmaids, who had lived in the love and died in the faith of Christ, were his frequent companions, and formed no small part of his reading and study.

He was blessed at home with the care of a pious governess, until placed at the boarding-school of the late Joseph Tatham in Leeds. The religious example and care of which he there partook were very gratefully remembered by him; and in riper years, in the course of his service for the Lord, his once kind master became his beloved travelling companion. His education was completed, under the like loving attention and oversight, by Josiah Forster, at his establishment at Southgate. Here again were sown the seeds of life-enduring Christian fellowship. Amid the many temptations of a schoolboy's life, his upright and conscientious conduct were often noticed; and it is believed that even then the fear of the Lord was to him as a fountain of life.

In reference to a rather later period, when

necessarily associated with workpeople whose conduct and conversation were in many cases corrupt and sceptical, testimony is yet borne to the influence his circumspect walk had in the mill or the warehouse ; and the prayer that went up that he might be kept from the evil, was graciously answered. Separated as he often was for weeks together from home and friends, as he journeyed on horseback, and exposed to every variety of intercourse and temptation incident to a commercial traveller, the same simplicity of appearance, address, and watchfulness were obvious ; and received many marks of approval and respect where such recognition of principle could not have been expected. During these journeys, whenever extra exertion rendered it practicable, his aim was to be amongst Friends on First-days, and at their weekday meetings ; and when this was not possible, the appointed hours were attentively observed in retirement before the Lord in his own room : and, as opportunity offered, he was ready to explain the views of Christian worship which led to this practice.

In the year 1823 he married Sophia, youngest daughter of Joseph and Grace Jowitt, of Leeds, a union on which the Divine blessing largely rested for about forty-five years.

That he would be entrusted with a share in the ministry of the word, appears to have been the settled conviction of his heart when quite a lad, deepening with each succeeding year. The solemn responsibility of such a call was very forcibly felt, leading to increased watchfulness and dedication of heart. When only about twenty-two years of age, (in 1819,) under the constraining love of Christ, he first spoke as a minister of the Gospel; and in the 12th month 1822 was recorded as such by Darlington monthly meeting. For nearly half a century, he was enabled through Divine goodness to "speak to others to edification, and exhortation, and comfort,"—to tell of that redeeming Love of which he had himself partaken, and to "preach the unsearchable riches of Christ."

It is most instructive to observe in his memoranda, how deep were his baptisms, how constant and fervent his prayers, that he might dwell near to God through Jesus Christ: being centred in the alone source of all truth, drawing all his supplies from that well of living water, which can alone satisfy and nourish the immortal soul. Highly did he prize his daily periods of retirement before the Lord, reverently waiting that he might experience communion of soul with Him;

and earnestly did he desire, "that neither secular business nor pleasure, of any sort, might hinder the performance of his duty to God or his fellow-men; but that strengthened to bear every needful dispensation, and performing his part in self-denial and watchfulness unto prayer, he might be more firmly established upon the Rock, enjoy His presence and multiplied favors, shew forth His praise, and become a partaker of present and eternal salvation." He longed to be found constantly at His footstool, praying for His blessing, and waiting to hear His voice. To these seasons of retirement he attributed, under the Divine blessing, any stability in his religious growth with which he was favoured.

On the 1st of Fourth month, 1839, he writes, "Whilst thus waiting, a remarkable sense of the love of my God towards me, as in and through Jesus Christ, appeared for some time the only answer to my spiritual breathing; until, after a continuance of such mercy, I apprehended the still small voice was permitted to whisper a sense of Divine approbation with my standing in my present lot; with perhaps a watchword to sink down deeper, to strive after the state of an attentive servant, to whom the whisper of his master is well nigh as clear, and quite as readily obeyed,

as the loudest command. I was ready to believe, that a commission to preach the Everlasting Gospel afar off may be in store for me ; though as yet not fully made known to me as to time, line, or place. I desire that my life may be hid with Christ in God, without anxiety and without fear." And in reference to the same subject, " I would not undervalue rules for Christian exercises ; but when I can *retain* a feeling of the presence of Him, who said ' Lo, I am with you alway,' it is to me enough. Reproof, instruction, comfort and consolation, prayer and praise, all succeed in sweet order according to my need."

Thus attentively listening for the faintest whisper, as well as the louder call, he was largely engaged in his own and neighbouring meetings, and very often travelled from home in the service of the gospel. At various times, he visited all the quarterly, and nearly all the monthly and particular meetings of Friends in Great Britain and Ireland ; in addition to more extended journeys on the Continents of Europe and America. No fewer than forty-six certificates were granted by his monthly meeting, expressive of its cordial sympathy and concurrence in these labours of love, during the forty-six years of his ministry, subsequent to his acknowledgment by

the church. The first of these was addressed to the Quarterly Meeting of Cumberland in 1825, when he was accompanied by his beloved father. As a member of various Committees appointed by the Yearly Meeting to visit its subordinate meetings, John Pease was several times largely engaged; as well as on similar appointments made by Durham Quarterly Meeting of a less extended character. The following entries occur in his journal, in reference to religious engagements, and entire devotion to his Lord.

Ninth month, 30th, 1840. "I this day enter my 44th year. If my mind were more fixed on heavenly things, my feelings would be more lively; but I am sensible I owe all to my Lord. What I am, I am by and through the forming hand of my God. HE then ought to be allowed, (and it would be my highest honour and happiness that He should have,) the perfect ordering and undivided service of His own. I fear it is not so; but my soul travails for the experiences of that devoted soldier of the Lamb, who doth not entangle himself with the cares of this life; but has his armour always on, waiting only the call and re-anointing of his heavenly Captain. The hope of my inmost soul is, that I may thus live more in and unto my Lord."

Twelfth month, 12th, 1840. "My heart is this morning almost overcome with a sense of Divine long-suffering and love. I have been richly favoured, and continually followed with the offers of heavenly grace; but have allowed the world too often to be the pre-occupant of that soul, which should have been the Lord's temple; and I have not at all times made sufficient preparation to receive and entertain the glorious guest. He seems to offer to tabernacle with me still. Receive Him, O my soul; entertain him with all thy powers, and serve him in a blessed companionship, with cheerfulness and alacrity; and never desert Him to be occupied with the groveling things of this world. Be Thou my deliverer in Thy gentleness and wisdom, O my God."

In the autumn of the year 1842, accompanied by his father, he paid a visit in gospel love to those professing with us on the Continent of Europe: a service which he considered as preparatory only to one, which had for many years with more or less clearness occupied his thoughts, and for the performance of which he believed the time had nearly arrived. This was to visit Friends beyond the Atlantic; in reference to which the constant breathing of his soul was, "that he might move only in that wisdom which

is from above ; receiving undoubted evidence that he was called to go forth as with his life in his hand, and permitted a closer indwelling with the spirit of truth than he had yet attained to." In prospect of this important engagement, he writes : — " I sought to bring myself into the presence of the Lord ; a shade of heavenly sweetness seemed to be cast over me, but its light shone upon America, and my way to the radiant portals of the celestial city appeared through that land. I thought of perils by sea, and felt that I ought rather to rejoice, if these brought me sooner to the foot of the throne."

Though fully sensible of the arduous nature of such an undertaking, and of all that was involved in it, he did not allow any reasons, however plausible, to prevent his obeying the Master's call ; if only His voice might be plainly heard, saying, " This is the way : " or, again to quote his own words, " If only I might keep near my Saviour, and move under His counsel,—if He would be with me in the untrodden path I expect to tread ;—yea, that I may keep so near Him, that the partition may be much thinner and thinner between the joys of His temporal and eternal salvation ; and that the fear of its being entirely removed, whether it should happen by

sea or by land, at home or abroad, sooner or later, may, as much as pleases Him, be taken away."

Before leaving for America, the path of duty was very clearly revealed, although he was called to pass through many inward baptisms; and for several weeks was entirely laid by through a severe injury. This was a compound fracture of the left leg, occasioned by a fall at the Euston Square Railway Station, on arriving in London, Twelfth month 24th, 1842, where he had gone to attend the Morning Meeting, and return the certificate granted for his visit to the Continent. The peace and calm permitted during this period were very remarkable, although the possibility of saving the limb, and (as he thought) life, was once under discussion by the medical men.

About two weeks after reaching home, he writes: "I was wondrously favoured to feel clear as to the past, and not the less so as to my future; for with respect to the difficulties that had occurred in reference to America, their disappearing in my view was extraordinary indeed,—as instantaneous as the sense that I had broken my leg. The possibility of a final separation from my beloved ones, which might of necessity have to be unfolded to them, was far worse than crossing the

Atlantic. All was calm and quiet, and I must believe the Everlasting Arm was underneath. There was much prayer,—little or no covenant-making,—but rather an humble confidence that the Lord would effect His own work in His own time and way. Truly there were seasons when there seemed no veil before the mercy-seat, nor any difficulty in rejoicing in the midst of tribulation. A feeling of tranquillity almost amounting to enjoyment is mine, and a cheerful and unconditional resignation to follow wherever my Lord may lead.”

The visit to America being thus decided in his own mind, he spread the concern before the Monthly Meeting in the 'Third month, 1843. He obtained the cordial sympathy and unity of his friends; and in the 8th month of the same year, embarked for Boston in company with Rachel Priestman and Isabel Casson, who were leaving home on a similar mission. For nearly two years he was diligently engaged in his Master's cause in that land, visiting all the Yearly Meetings then established. The kindness received from friends there was often spoken of, and many friendships were formed, which proved a source of life-long pleasure and comfort.

In the accomplishment of this labor of love,

very earnest was his prayer that the seal upon it might be *Peace, heavenly Peace*; and this he was permitted to enjoy in large measure. He alludes to it as removing the greatest barrier between himself and a peaceful Eternity: and earnestly asks of the Lord before returning home, that he may be permitted "sight to see, and strength to perform, any work required, however humiliating; and that nothing might be thought, said, written or done, contrary to His pure cause and its glory: and that if there had been anything, he might have grace to undo or amend." After returning his certificate at the Quarterly Meeting in Tenth month, 1845, he writes, "I thought there was the sense of that true, pure, and unalloyed peace which I have but rarely witnessed; something more than the consoling feelings of spiritual repose occasionally granted. "My times are in the Lord's hands," is a language which I seem more than ever to realize; and if preserved as I now feel, even should the summons be sent in the pure counsel of His unerring will, I consolingly believe that I need not fear but my redeeming Lord, standing by my side, will ordain for me a peaceful home, a rich inheritance."

From early life it had been a constant endea-

your and prayer that all commercial pursuits, into which at one time he ardently entered, might never in any way interfere with religious duties, or the call to Gospel labor : and as early as 1833, he felt it right to relinquish all active participation in the business concerns in which he was a member. Possessed, however, in large measure of a sound judgment and perception, combined with a comprehensive grasp of the various bearings of a question, he continued to be largely consulted upon mercantile arrangements, and time and ability were readily placed at the disposal of his friends. Not only upon details of business was advice sought, but in many cases of private difficulty and trial was his wise and affectionate counsel greatly blessed ; and it is believed there are not a few who can thankfully own, how judiciously he was enabled to fill the blessed office of peacemaker. Whilst thus willing to aid his friends in reference to the affairs of this life, it was a primary desire that he might be instrumental in encouraging them, to give more earnest heed to those things which appertain unto the life to come.

In varied intercourse with all classes of persons his endeavour was, in every thing, “ to keep a conscience void of offence toward God and man ;”

allowing no pretext or consideration to prevent his upholding that high standard of truth and integrity, which he believed to be in accordance with the Divine will. As chairman of the Board of Health for many years, he obtained the universal respect and love of his fellow townsmen, who greatly appreciated the able and Christian manner in which he fulfilled a duty, that often necessitated a calm and judicious judgment on questions eliciting great diversity of opinion. In the Stockton and Darlington Railway, in which he was one of the original directors, he never ceased to take a warm interest, and after he ceased to be a member of the committee, was generally present by invitation at its sittings. The attendance of the board on the 15th of Seventh month, was his last business engagement. The following extracts will show how desirous he was, that secular things might be kept in their right place.

Fourth month, 29th, 1837. "I fear lest I am getting too deep into worldly cares, too full of worldly influence, not living so continually under the influence of the Holy Spirit, the heavenly canopy. I have been sensible of balmy desires, that I might be a Nazarite indeed; my business, my pleasures being no more than to preserve

myself in mental health, out of indolence; contributing to fit for the great object, the performance of my duty to God and man, my neighbour and myself."

Eleven month, 18th, 1840. "I am not disposed to rob any one of that consolation, which follows from casting ourselves wholly upon the Lord. It is a balm to the wounded and oppressed spirit I increasingly desire. But my heart has sometimes been solemnly affected by the inquiry,—how I ought to expect, or dare to cast myself upon, this blessed resource in the minor steppings of my life, when I have had some reason to doubt the whole tenor of my conduct, or the greater outlines of those movements, in which I have desired Divine aid and guidance. Thus he whose main desire is to follow and obey his Lord, may trust Him and his care in everyday transactions; whilst he whose conduct as a whole dishonours his Saviour, cannot expect to receive His directing wisdom in special points. These views are brought home to me when I ask a blessing upon secular things; being jealous that my mind, though blessed with many breathings through them, is too much in them:—and yet I admire that condescending goodness which still confirms the words, "Draw nigh unto me,

and I will draw nigh unto you;" as in some fearfulness I have asked a blessing of safety upon our railway passengers. I believe the Lord has heard me, and I may acknowledge that He ruleth in the kingdom of men, and giveth it to whomsoever He will. To Divine love I attribute the whole."

In the attendance of meetings both for worship and discipline he was most regular, taking a warm interest in everything that could promote the welfare of that portion of the Church, of which he was member. Believing that Meetings for Discipline had an important place in maintaining a healthy life and vigour in the Society, he was anxious that all should not only avail themselves of the privilege of attending them, but that every one, sharing the various burdens and duties, should feel a sense of responsibility resting upon him, in connection with the administration of the business, and in the right issuing of questions which might from time to time arise. Not only from parental instruction, but by conviction, he had become firm in purpose never to accept public or private appointments, though earnestly pressed upon him, which might interfere with these duties. Summer heat or winter storm were not allowed to operate as discouragement.

ments. Few have ever been more decided in this course, until it was rarely found expedient to request a meeting of general interest, on the day when he and others like-minded were engaged to attend Divine worship. It is not forgotten how pleasantly and how cheerfully a kind neighbour would remark: "Oh, but that is your meeting-day."

In the efforts of his younger friends in the cause of First Day School teaching he greatly rejoiced; and in him, those who were thus engaged in his own town have lost one, who was always ready to assist by his counsel, cheer by his presence, or animate by his sympathy: and of later years, in those efforts which had more directly in view the religious welfare of the poor, he thankfully recognized an increasing devotedness to that cause so dear to him. In the promotion of education, and especially in the schools connected with the Society of Friends, he was always glad to co-operate, serving many times on the Committee for Ackworth School, which he attended with great regularity. When retiring after the first period of service, he alludes to the comfort he felt, not from any help he had rendered, but because the love of his Heavenly Father often covered his mind when under that

roof. In conjunction with the late Thomas Richardson, he was one of the founders of the North of England Agricultural School at Great Ayton, in 1841, and ever continued to take great interest in its welfare. As far as practicable he endeavoured to keep up an acquaintance with those who left the Institution, and encouraged others to extend a like kindly oversight. In 1845 he was appointed one of the original Trustees of the Flounders Institute at Ackworth, for training teachers ; and in the present and future well-being of the students he evinced a deep solicitude.

A large portion of time was devoted to philanthropic and religious efforts in Darlington : and wherever he could unite with Christians of other denominations in the spread of the Gospel, it was a great pleasure to him to do so. This was especially the case in the British and Foreign Bible Society. He was a member of the local committee for about fifty years, and when at home was rarely absent from its deliberations.

During the last three years of his life, he was extensively engaged as one of the Yearly Meeting's Committee, in visiting several of the Quarterly Meetings ; and subsequently, under the appointment of the Yearly Meeting of Ministers and Elders, on a like mission in reference

to the right exercise of the ministry, &c. On these occasions he was absent for many weeks; and though sensible of the comforts and attractions of home at his age, he was always willing to devote his time and talents to anything that might promote the best welfare of the body at large. His last engagement on that committee was the attendance of the Dublin Yearly Meeting, in 1868. Both there, and subsequently at that in London, his friends were particularly struck with the weight of his religious communications, the ripeness and soundness of judgment which were evinced by his remarks. Well do they remember the earnest manner in which he spoke in London, on the privilege and blessing to be found in attending meetings for discipline, and the lively concern into which the meeting was subsequently introduced; which resulted in the issuing of an epistle upon the subject, in the preparation of which he was largely engaged. Little indeed did they think, that his voice was heard for the last time within those walls: but He who doeth all things well, was about to say, "It is enough."

After returning from London he did not enjoy the same robust health as usual, but there was nothing which caused any uneasiness in his own

mind, or to his family: and he attended the General Meeting for Ackworth School on the 1st of Seventh month. On the 15th he consulted his medical adviser for the first time, and although he considered there was cause for thoughtfulness, and that great care and rest were needed, no apprehension was entertained that his race on earth was so nearly run. A blessing appeared to rest upon the means used for his restoration to health; and there appeared to be a little gain each day until Sixth-day, the 24th of Seventh month, the day of the General Meeting for Ayton School. This he much wished to attend; remarking that he believed he had never missed one of these Annual gatherings, except during the two years he spent in America: but not feeling equal to the exertion, he reluctantly gave it up, though evincing his continued warm interest in the Institution, by preparing the usual details respecting children who had recently left.

It was only on Second-day, the 27th, that great anxiety was caused by a slight hemorrhage, and it was evident to all who were with him, as to the Doctor, that a very great change had that day come over the beloved invalid. During the next two days, which proved his last on earth, the

decline was very rapid, though with little suffering, save as to difficulty in breathing. Throughout his illness, his calm resignation to the Divine Will and uncomplaining patience were very instructive. He was able to say that he believed he had sought to "keep a conscience void of offence toward God and man;" that he had endeavoured to live "in the faith and hope of the Gospel;" and again, "that he had not now his day's work to do."

A few hours before his death, on one of his brothers remarking to him, that whether in life or death, all would be well, he was understood to say, "*I shall be satisfied, when I awake, with Thy likeness;*" and, as prayer was offered at his bed-side by his beloved wife for his help, and for the continued extension of the everlasting goodness and mercy of God in his time of need, he fervently exclaimed, "*Amen and Amen.*" It was evident that as various "exceeding great and precious promises" of Holy Scripture were repeated, he was attentively listening, and as the words were quoted, "My grace is sufficient for Thee, for my strength is made perfect in weakness," he responded, "*very sweet.*"

These are believed to be the last distinct words he uttered, about half an hour before the close.

Conscious to the last, and without a single struggle, the redeemed spirit took its flight to be for ever with the Lord; to join in the endless song of praise to Him who had loved him, and washed him from his sins in His own blood.

In conclusion, his own words, penned thirty years ago, thankfully express the faith and hope in which he then looked forward to his heavenly home : a hope which remained strong in life, and, as the end drew near, proved an anchor to the soul both sure and steadfast,—a hope full of immortality : “ My God often condescends to grant me the trust, that I shall one day rest from my labors in the fulness of His glorious rest. I feel no doubt of an interest in the end of days in Him who died and is alive again. Oh matchless mercy ! oh plenteous redemption ! ”

DANIEL PECKOVER, 69 27 12 mo. 1867
Calverley, near Bradford. Yorkshire.

GEORGE PEILE, 79 4 1 mo. 1868
Whitehaven. An Elder.

DEBORAH PEILE, 69 28 5 mo. 1868
Stanger, formerly of Rogerscale. Widow of Allan Peile.

JOSEPH PHELPS, *Dublin.* 79 19 2 mo. 1868

MARY PHILLIPS, 64 12 5 mo. 1868
Tottenham. Wife of John Phillips.

SUSANNAH J. PIM, 61 30 1 mo. 1868
Monkstown, Dublin. Wife of Jonathan Pim,
 M.P.

ELIZABETH PITSTOW, 78 18 3 mo. 1868
Chelmsford. Widow of John Pitstow.

ROBERT PRICKETT, 80 10 12 mo- 1867
Bootle, Liverpool.

ELLEN PUMPHREY, 28 6 3 mo. 1868
Cirencester. Wife of Stanley Pumphrey, Jun.

A modern author beautifully remarks, "It is God's order that the lilies of eternity should strike root in *nature's soil*, and breathe their first fragrance in *time*." Such a lily was the subject of the following brief memoir.

She was the daughter of the late William Cleverly Horsnaill, and was born at Strood, in 1839. Brought up in a Christian home, where the ruling principle of life was love, it is no matter of surprise that, imbibing this element of heaven with her earliest years, she should have cultivated and exercised it through her whole life. She seems to have loved her Saviour from her very infancy. So early did she become the subject of His transforming grace, that she was unable to remember any decided turning point in her Christian experience; and from this circumstance was afterwards tempted at times with

doubts, that caused her painful anxiety, as to whether conversion had taken place at all. Yet the evidence of this was of no doubtful character. "I well remember," she wrote during the Yearly Meeting of 1860, "the first time I attended the large meeting of Devonshire House, when I was about *nine* years old, how the sense of our Father's loving presence seemed so to overshadow us, that I wept tears of joy."

Her dutiful obedience to her parents, her gentle guidance and guardianship of the younger members of the family, and her solicitude for the comfort of all around her, made her a very sunbeam of gladness in her quiet home; and more conspicuous still was the fear of "grieving the dear Saviour." She ever shrank from display, preferring rather to sit unobserved, studying her little books, and storing her mind with their contents.

At school the same sweetness of character was manifested. "She was indeed a lovely and pleasant pupil," writes her beloved preceptress, "and one who appeared, as her days glided away, to grow in grace, and in the knowledge of her Lord and Saviour." But the grace of God was still more displayed in later periods of her life; when she had become the cheerful companion and help

of her active mother ; and never was this loving help more needed, or more evinced, than by the deathbed of her tender father.

His removal was deeply felt, but it was a sanctified affliction. With the approval of her parents, she had already promised her hand to him who now mourns her loss ; and truly in this instance was the heart given with the hand. Writing to this friend a few days after her father's death, she says, "I feel that a new and closer relationship has been entered upon between us and our Father in Heaven ; for why should He have removed from us our beloved and loving earthly parent, if not Himself to take the place thus left vacant ? That God will indeed prove a Father to us, in a way we have never before experienced, I cannot doubt ; and when I think of this, I bless and praise Him even for this bitter trial ; and rejoice, though with tearful eyes, in the precious sense of His abounding love. "We must be ready," she adds, "to give up all that we hold dearest, and to devote ourselves, body, soul, and spirit, to the service of Him who died to redeem us."

On completing her twenty-first year, she writes, "I trust I was enabled to enter afresh into covenant with God ; and leaving those things

which are behind, to seek to press forward for the prize of the high calling of God in Christ Jesus. To be entirely devoted to His service, and to know no will but His, is my earnest desire."

In a letter written in 1861, she says, "There is one thought that seems to me sweetly consoling, when to try our faith God sees fit to hide His face. It is, that we have not an High Priest that cannot be touched with the feeling of our infirmities: since even our Saviour himself, to prove to the uttermost His love, not only shed His blood, but endured for us the agony (and with our sin-defiled natures, we cannot comprehend how intense that agony would be) of separation from His Father's loving presence; and, therefore, we may go to Him sure of the tenderest sympathy."

The loss of her brother, Sylvanus, in the spring of 1863, was keenly felt. "Oh," she writes, "that we may be enabled to bow in perfect resignation to our Heavenly Father's will! We have asked to be sanctified and fitted for His service; shall we murmur that He answers our petitions, by choosing the furnace of affliction as the means for our purification?" At another time when called to part from a loved companion of her girlhood, whose departure she speaks of as taking the sunshine from her home, and leaving it desolate,

“Perhaps,” she adds, “it is wrong to write thus. We know that this is not our rest, and if we are all permitted to meet again in a glorious home above, and to spend an eternity together, how trifling will earthly trials seem, except as they help us towards that happy resting-place.”

In her married life, the same disinterested affection, the same fear of God, and joy in His holy service, marked her conduct as she unostentatiously moved along.

In her husband's work in the ministry, she warmly sympathized. At the time he was recorded, she wrote to her mother: “I can but rejoice that Friends have seen it right to acknowledge the gift committed to my beloved one. Still I do feel that it adds to our responsibilities,—that it is now more than ever incumbent upon us to endeavour to act consistently with our profession, and to maintain the watch constantly, lest the Lord's work should be marred or hindered.”

To her husband at the time of his first journey in the ministry, she wrote: “I do earnestly desire that thou mayst be encouraged to do all that thy hands find to do with thy might; and that, while labouring in the Lord's vineyard with all humility, and entire dependence upon Him for all the needful strength, thou mayst yet do it with

joy; for it is a blessed service to be called to preach His Gospel unto others. I fear, dearest, thou hast sometimes been troubled and hindered, by my unwillingness to give thee up to what thou hast believed to be thy duty; yet in my inmost soul, I do feel it an honour to be called to make any sacrifice, for the sake of Him who has done so much for me. I pray that He will strengthen me, that I may never be a hindrance in thy path; but that giving ourselves wholly to the Lord, we may be helpful to one another in His service."

Her last illness, disease of the lungs, commenced in the spring of 1866;—but the remedies prescribed, and repeated change of air, were attended with little beneficial result. She paid a last visit to her native place in the Fifth month of 1867, and while there became worse. This was no surprise to her, for she writes to her husband:—"I did think a little change might have revived me, but I could not count on permanent improvement. It is indeed a comfort to try to leave all the future in our Heavenly Father's hands; but I often sadly feel my want of patience under the weakness and weariness that fall to my lot; and if, through redeeming mercy and love, I should be called before long "to enter through the gates into the City," it will be with the deepest

sense that it is not by any works of righteousness that I have done; but according to His great mercy, He saves us."

On the morning fixed for her return to her own home, she seemed so increasingly weak, that fears were entertained lest the journey might be too much for her; but she was comforted by her husband's directing her attention to the passage, "He giveth power to the faint, and to them that have no might He increaseth strength." The promise was verified in her experience; for she seemed almost better at the end of the journey than at its commencement, and remarked that she did indeed feel as though the support of the everlasting arm was underneath.

As winter advanced she was rarely able to leave the house, and the couch became her continual resting place. Mercifully spared acute suffering, her weariness and weakness were borne with a patience, serenity, and even cheerfulness, that unmistakably betokened the grace of Christ; and her expressions, from time to time, told of the calm trust with which she looked forward to heaven as her home. More than once she spoke of her thankful sense of the help given her from above. Throughout her illness she regarded it as a special favour from her Heavenly

Father, that her beloved mother was able to be with her, and that she was permitted to enjoy her watchful care.

After the turn of the year, her decline was much more rapid. On the 9th of Second month, she took [the pen almost for the last time; and wrote in her husband's album the beautiful texts from Isaiah 26th, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." During the weeks that followed, she received parting visits from many dear relatives, comforting alike to her and to them.

The last Sabbath afternoon she spent on earth, she suffered much from extreme difficulty of breathing; though she revived again in the evening. She took the opportunity when alone with her husband to speak to him with much feeling. She said how often she had prayed for him, and added, "I cannot doubt, any more than I do for myself, that thou wilt be supported." Then quoting from the chapter they had read together in the morning, she repeated, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" and alluded specially to the

Holy Spirit as the Comforter, and to the sympathy of Christ.

The following morning during the time of retirement, which almost from the commencement of their married life they had enjoyed together daily, on her husband saying the parting now seemed very near, she begged him not to think so much of their separation as of their reunion, and of the glory and the joy yet in store for them; adding, in tones of holy triumph, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Then as he knelt beside her and wept, she prayed for comfort, support, and blessing to be vouchsafed to him, and that they might shortly be reunited in the presence of Jesus,

"Not for any good thing we have done,
But all for the sake of Thy well-belov'd Son."

The day before she died, she was for the first time unable to leave her bed. When her husband came to see her in the middle of the day, she told him she had been enjoying again the "last words of Samuel Rutherford," and in a low voice, but with very deep feeling, repeated the stanza, to every word of which her heart seemed to respond,—

“ Oh! I am my beloved's,
And my beloved is mine!
He brings a *poor, vile sinner*
Into His house of wine :
I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth
In Immanuel's land.”

She then expressed her desire that much might not be said respecting her, only just that she furnished “ another proof of the mercy of Jesus.” Her husband asked that he might not be debarred from saying anything that would be to the Saviour's honour. To this she replied, that, “ in the retrospect of her life, it seemed full of inconsistencies ; that even in doing things that appeared commendable, she had been influenced by the love of approbation. It was not that she felt she had not loved her Heavenly Father ; she *had* loved Him, and she believed all was forgiven, but she was conscious how unworthy her *motives* had been.” In the evening that hymn, so remarkably hallowed by death-bed remembrances, was again repeated to her :—

“ One sweetly solemn thought
Comes to me o'er and o'er, &c.”

When it was finished she took up the closing petition—

“Jesus, perfect my trust,
Strengthen the hand of my faith:
Let me feel Thee near when I stand
On the edge of the shore of death.”

And as the verse was continued, she rejoined—

“It may be I’m nearer home,
Nearer now than I think.”

“Oh,” she added, “I think I could rejoice to go;” and then, as if fearing it might seem like an expression of impatience, she continued, “Still I wish to be perfectly resigned to the will of my Heavenly Father.”

When her husband told her he could hardly bear to leave her for the night, she replied, “Thou must trust me to God;” and then as he bowed beside her at parting, she added—“The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and give thee peace.” After this she passed a very trying night through the absence of sleep, and difficulty of breathing, and was repeatedly heard in earnest prayer for patience. On the following morning utterance had almost failed. As her mother drew up the blind, she said she “hoped to have awoke in heaven.” Her husband gathered her a few spring flowers, of which she had always been very fond, regarding them as evidences of our Heavenly

Father's love. She took them in her hand, and gazed at them with an earnest expression, in which love and pleasure seemed to be mingled with emotions still more deep,—perhaps it might be that she was bidding farewell to the fading enjoyments of earth, and anticipating the better and enduring joys above. On their meeting again after breakfast, she gently whispered—"I am almost home;" and this was the last sentence that caught the ear. Two hours more of laboured breathing on her part, and painful watching by her sorrowing relatives, and the gentle spirit was at rest.

PHŒBE JANE RADLEY, 33 19 9 mo. 1868
Croydon. Wife of Joseph Radley.

JACOB RAMSEY, 70 20 3 mo. 1868
Cabra, Co. Tyrone.

CATHARINE RANSOME, 71 17 4 mo. 1868
Ipswich. Wife of James Allen Ransome.

JOHN RAWLINGS, 83 5 7 mo. 1868
Hoxton, London. An Elder.

MARY ANN RECKITT, 35 27 12 mo. 1867
Hull. Wife of Francis Reckitt.

MARY REED, *Croydon.* 56 10 5 mo. 1868

JONATHAN REES, 74 19 10 mo. 1867
Neath. An Elder.

Jonathan Rees was known, through a long life,

as an earnest-minded member of the Society of Friends, in which he held the office of an Elder for seven and thirty years. Believing that the right conducting of all our meetings is of great importance to the welfare of the Church, he was from early life diligent in attending them, and was often zealously employed in the service of the Society.

His benevolent feelings were also drawn out, under the influence of Christian principle, in many philanthropic associations for the welfare of mankind at large, in the Peace Society, the Anti-Slavery Cause, and the British and Foreign Bible Society. Indeed, as his fellow-townsmen bear testimony, "his efforts to do good were not limited by any sectarian boundaries. He zealously co-operated with those of other religious denominations in whatever promoted the religious, moral, and social improvement of others. His unswerving integrity and straightforwardness of purpose, secured him the esteem even of those who differed from him in opinion."

He was distinguished by private as well as public benevolence: and those who were deserving of aid or sympathy rarely solicited his help in vain. As a citizen, he lent his support to schools for the education of the poor:—for thirty

years filled the office of Poor Law Guardian,—and for eighteen years occupied a seat in the Town Council. His loss was felt and publicly recognized by all classes.

This dear friend's last illness was of a very painful and distressing character. Having attended meeting twice, as usual, on First-day, the 6th of Tenth month, he was during the night seized with illness accompanied with partial paralysis. He lingered for nearly two weeks in great suffering, the mind generally wandering, with but few lucid intervals, and expired on the morning of the 19th.

The next First-day morning after his seizure, he was for some time sweetly composed and conscious, and enjoyed the reading of a Psalm. Indeed, to hear a few verses from the Scriptures appeared at times, even under his extreme suffering, to soothe and tranquillize him. After meeting he received several calls from his Friends; and subsequently the Rector of Neath had a pleasant interview with him to their mutual satisfaction.

In the evening of the same day, after recovering from a return of uneasiness, he said to his nephew, "O Edward, if thou hast it on thy mind, pray for us, wilt thou?" A moment or two of

silence intervened, when the sufferer himself engaged in prayer ; with thanksgiving “ for all that the Lord had been pleased to give, as well as to withhold ; and for His manifold and unmerited mercies, which had been showered down upon him and his, even from youth to that present time.” Both his nephew and niece, who were his constant attendants, afterwards offered up solemn supplication on his behalf.

The violence of the disease returned with convulsions ; but on Third day he was again conscious, and said, “ I suppose I *am* now approaching the gates of death. I have no merits of my own : but I have endeavoured through life to maintain a Christian character : and day by day, and oftener than the day, have sought of the Lord what he would have me to do :”—adding, “ I should be thankful to have a clearer manifestation of brightness.” On this his niece remarked, “ that though the brightness might be withheld here, yet she trusted the Lord would support him in the dark valley ; and when he reached the other side, he would find all was brightness, peace and happiness, where pain and sorrow never enter, where all is joy and praises and thanksgiving to God and to the Lamb.”

On being told that a letter and message of love

had been received from his daughter, he said after a brief silence, “thou mayst tell her I have a hope—I should be glad of a clearer manifestation of acceptance—I have no merits of my own—but I have a confident hope in the merciful loving-kindness of our holy and everlasting Redeemer.”

In the progress of the disease, it was found that both sight and hearing were gone. On Fifth-day, the 17th, he was again heard in prayer, and afterwards he called aloud for his niece who was at his bedside; but she could only assure him of her presence by taking hold of his hand, and kissing him. His sufferings, which became so intense as to induce prayer for his release, were at last terminated; and on the morning of the 19th he entered into rest;—graciously permitted, we trust, through faith in a crucified and risen Saviour, to find a place in His heavenly kingdom.

CAROLINE REYNOLDS, 66 25 7 mo. 1868

Tottenham. Died at York.

EDMUND REYNOLDS, 63 22 6 mo. 1867

Tottenham. Died at Rochester.

CHERRY RICHARDSON, 5 27 11 mo. 1867

Selby. Son of W. Fitten and E. Richardson.

JULIA RICHARDSON, 5 21 5 mo. 1868

Newcastle-on-Tyne. Daughter of James and Augusta Ann Richardson.

CALEB RICKMAN, <i>London.</i>	45	24	8 mo.	1868
JAMES RICKMAN, <i>Clapham.</i>	82	30	1 mo.	1868
REBECCA RIDGWAY, <i>Cork ; formerly of Waterford.</i>	87	29	4 mo.	1868
ELIZABETH RITTSON, <i>Burgh House, near Carlisle.</i>	82	22	11 mo.	1867
GEORGINA BOASE ROBERTS, <i>Redruth.</i> Daughter of Jane Roberts.	17	19	2 mo.	1868
SAMUEL THEODORE ROBERTS, <i>Monkstown.</i> Son of Francis and Elizabeth Roberts.	5	17	1 mo.	1868
DANIEL FRANCIS ROBINSON, <i>Berkhampstead.</i> Son of Joseph Robinson.	9	8	12 mo.	1867
REBECCA ROBSON, <i>Sunderland.</i> Widow of Dearman Robson.	62	25	4 mo.	1868
JAMES ROBINSON, <i>Stoke-upon-Trent.</i> A Minister, not recorded. (<i>Name reported last year.</i>)	64	20	9 mo.	1867

James Robinson was a remarkable instance of a man of serious and enquiring mind perceiving and acting on the truths professed by the Society of Friends, before he was personally acquainted with that body of Christians, or had been informed of their doctrines.*

* The particulars here given are derived from a short "Memoir of James Robinson," put forth by Friends of Stoke, and printed by White and Pike, Birmingham: sold also by F. B. Kitto, 5, Bishopsgate Street Without, London; price 4d.

He was born at Colchester on the last day of the year 1801. His father was a non-commissioned officer in the army, and his mother died when he was only eight years old, While yet a lad, he went to sea on board a merchant vessel; and in the twentieth year of his age entered the Artillery service at Woolwich, in which he continued about fourteen years.

During this period, in company with his wife, he attended the ministry of the late Alexander J. Scott. This person, though ordained in the Church of Scotland, had, from conscientious motives, renounced his connexion with it, and collected a small company, who, laying aside prescribed systems and forms, endeavoured to worship God in simplicity, "in spirit and in truth." Four of that company in after life became members of the Society of Friends. They were diligent in searching the Scriptures, and deeply awakened to their lost condition in the fall. One day James Robinson and another of them, under strong convictions, waited on their minister for counsel and aid. With a just perception of the true source of heavenly wisdom and strength, he replied, "I can do nothing for you,—go to God."

Our dear friend, in carrying out this timely advice, was led to regard and understand the

teachings of the Holy Spirit. It became clear to his mind, that his profession of arms was at variance with the Gospel of Christ, as it was opened to his understanding by the inward Teacher, and by the testimony of Holy Scripture. It was no small cross to think of giving up his calling and means of livelihood; but he found that loyalty to Christ forbade allegiance to a military commander, or the use of warlike weapons. He was however enabled to deny himself, and in the face of difficulties attendant on such a step, to leave the army: which he effected in 1835. In doing this, he presented to his comrades a statement of his "*Reasons for Quitting the Army.*" This interesting document, which is given in full in the memoir just published, commences with the following manly avowal.

"I consider the principle of the profession of arms to be wrong, contrary to the will of God, and entirely opposed to the Gospel of the Lord Jesus Christ:—to the consideration of which, I would earnestly entreat those of my military brethren who doubt this point, to turn their most serious attention. I feel it indeed to be a matter of great moment; but to which I for a long period turned a blind eye and a deaf ear;—until at last the awakening voice, through the long-

suffering love of God, sounded louder and louder within me, "*if ye love me, keep my Commandments,*" and compelled me, as it were, to seek for my discharge at any cost or price :—and thanks be to the Giver of all Good, my petition was acceded to by the Master-General of the Ordnance ; and I was enabled to leave the service on paying the sum of £25.

"Many indeed were the subterfuges used by my own mind, and various were the arguments adopted by my own understanding against it : and oh, how I sought for a loophole or a crevice through which I might discover the least light, to authorize my remaining in a situation I so dearly loved, and for the duties of which I appeared to be better calculated, than for others I knew of. But the more I searched, the more I saw its evil, and that it was a position, in which I could not obey the commandments of my Lord and Saviour, without a violation of the oath by which I was bound, to observe and obey the orders of those placed over me. And however startling a question this statement may cause to rise in the minds of many, yet I must again repeat it, that *I felt myself to be in a position, in which I was liable daily, either to violate my enlistment oath, or the commandments of Jesus*

Christ. There was then no alternative, but to use the means which He had, in His great mercy and love, put within my reach, and which He caused to succeed beyond all my expectations. To His name alone be the praise !”

The writer then goes more fully into the question, resting the weight of the obligation on Christians to quit the army, on that implicit obedience they owe to Christ. “I would recommend,” says he, “a deep, attentive, and prayerful meditation on the fifth, sixth, and seventh chapters of Matthew ; keeping a single eye on Him who spake the words they contain :—who was the manifestation of the Father’s mind to sinners,—who was one with Him, (“he that hath seen Me, hath seen the Father,”)—who by example showed forth every precept,—and prayed that all who should believe might be one in Himself and in the Father.”

It appears in this document also, that James Robinson was brought by the same inward conviction to see the unlawfulness of oaths. “There is another portion of the Gospel,” he says, “which I felt to bear much upon me, and which I was liable to break every day. I allude to the taking of oaths, without which no evidence can be taken before a court martial.” He examines

the glosses of commentators and others on our Saviour's command, "*Swear not at all*," but insists that the mind of Christ in those words is so plain, that "any one in the simplicity of a child would understand it."

The *Reasons for Quitting the Army* thus conclude:—"These are my motives for quitting a service which naturally I dearly loved; in which my father had served nearly twenty-three years, and myself thirteen years and five months; and in which I had always met with the greatest kindness from those placed in authority over me; some of whom I trust will ever be remembered with the liveliest feelings of gratitude. But 'to whom much is given, of him will much be required;' and, 'that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.' And as it was given to me, to feel and know that the office I held was 'according to the course of this world,' and not in agreement with the mind of the Lord, nor of his Christ,—*I could not do otherwise* than leave it, if I possessed the least regard whatever for Him 'who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich;' and who had borne with me so long, with all the tender-

ness, pity and compassion of a loving Father, that I at last should hear His voice and live."

So fully did this noble apology commend itself to his commanding officer, that he at once engaged James Robinson as tutor to his own children. He remained in this situation for two years : and letters from the family, both before and after his decease, testify to the spiritual benefit they had received through his instrumentality. Our dear friend afterwards obtained an appointment under the Trent and Mersey Navigation Company, and resided at different times at Stoke-upon-Trent, and Runcorn on the Mersey : and becoming at last permanently settled at Stoke, was appointed Canal Superintendent to the North Staffordshire Railway Company.

In addition to the convictions already described respecting war and oaths, James Robinson was led to strive after *true spirituality* in his religious engagements; and both at Stoke and Runcorn was in the practice of meeting with a few of his acquaintance in his own house for Divine worship;—gathered into stillness, waiting upon the Lord, and only giving utterance to what, as he used to say, "he felt drawn to express."

We cannot wonder that such a seeker should find his way among Friends. This was brought

about as follows. Whilst at Runcorn, he purchased at a bookstall a volume of Isaac Penington's works, the perusal of which afforded him great satisfaction. He said to a friend, "I found the views he set forth were so complete a counterpart to my feelings and convictions, that I was glad there was a professing people I could unite with." He attended some of their meetings, and in 1857 was received into membership by the Friends of Hardshaw West Monthly Meeting.

He was soon drawn out in the ministry, which indeed, as we have seen, was no new engagement with him. Coming afterwards to reside in Stoke, before he had become known to Friends there, he repaired as a stranger to their Meeting; where, after a time of silence, he rose and testified of "the truth as it is in Jesus," with such power and sweetness as filled his fellow-worshippers with glad surprise; and they felt no hesitation in offering him at once "the right hand of fellowship" as a brother beloved. For upwards of nine years, he continued his steadily advancing Christian course, and was a source of comfort and strength to his friends. But entertaining an humble view of himself, he always objected with much firmness to being brought forward in a more prominent manner

among his Friends ; thinking the position in which he stood safest for him.

His preaching was clear and searching, and apostolically sound. Having made the Holy Scriptures his study for many years, he was favoured with the gift of opening and applying them, setting forth with great clearness and weight the spiritual nature of the Gospel dispensation. He urged the necessity of personal experience ; that every one must have for himself a living faith in Christ Jesus the Saviour, know His spirit to rule in the heart, and to guide into all truth, and submit to its transforming and cleansing power,

In a letter dated 19th of Fourth month, 1866, he says : " Oh that those who are left, few in number though we be, may, by abiding in Him who is the Vine of Truth, be enabled to bring forth fruits that glorify our Father who is in Heaven : for herein is He (the husbandman) glorified, that we bear much fruit. Yes, it is good, dear friend, as thou sayest, to retire alone to pray, to commune in secret with Him who seeth in secret, and to receive our daily bread from our Father's hand. Surely He withholdeth not the portion from any, who truly and sincerely wait upon Him. He giveth liberally without

upbraiding. What our necessities require is, a daily present Saviour; and if we realize Him not, the sin must lie at our own door, seeing He hath promised to be with His disciples to the end of the world. His delights are with the children of men. O that He may be the man of our counsel, the searcher of our hearts; enabling us to die daily to self, the world and the spirit thereof, until mortality be swallowed up in life!"

James Robinson was a frequent messenger of comfort to the sick and afflicted, and continued his labours of Christian love till within a few weeks of his death. He had been distinguished for uniform robust health; but in his last illness, without much pain, he was speedily brought to a state of great prostration. The peace of God abounded; and to a friend he quoted the words of David, probably in allusion to his early life, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: and He hath put a new song into my mouth, even praise unto our God." With *alleluia* on his lips, without a sigh, he passed almost imperceptibly away.

"He being dead, yet speaketh."

ELIZA ROKES;

76 22 8 mo. 1868

Croydon. Widow of Samuel Rokes.

JOSEPH ROOKE, 77 16 9 mo. 1868
Ashton-on-Mersey.

REBECCA ROUTH, 59 4 6 mo. 1868
Sibford School. An Elder. Wife of Richard Routh.

Rebecca Routh was the daughter of John and Ann Laycock, of Stockbridge, near Kendal; and was born there the 23rd of Second month, 1809. In early infancy she was deprived of the care and guardianship of her father, who was removed by death from the midst of a family of seven children, the oldest about thirteen years of age, and Rebecca only thirteen weeks. She was educated at Ackworth School, and frequently alluded to the guarded training received by her there. As a child she was lively and affectionate, and could sympathize with those in affliction or trouble.

After leaving school she resided with a married sister, at Bolton-le-Moors, and subsequently at Hertford. It is believed the following petitions were penned during this period. 11th month, 3rd, 1834. "O Lord, grant that I may do my duty, as far as lies in my power, towards Thee and my present employer; and O give me a grateful heart for all Thy benefits, and bless my kind employer for his kindness to me, who am an orphan and a stranger in a strange land, and I desire

always to feel truly thankful to him, but I well know that my mind can only be kept aright by Thy assistance; therefore, O God, look down upon a poor worm, and help me."

Eleventh month, 9th, 1834. "O my God, my desires are again raised to Thee for help, that I may live a life consistent with Thy Holy will. Keep me from falling into temptation, and deliver me from evil; make me an humble Christian, so that I may not be a stumbling-block in the way of any. O Lord, wash me in the blood of Thy Son, and cleanse me from all impurities. Give me a grateful heart for both affliction and comfort, that I may be able to rejoice in that I was afflicted. Sanctify my heart, and free it from all sin, in the atoning blood of my dear Redeemer. Amen."

First month, 11th, 1835. "Lord Jesus, in the overflowings of Thy mercy, be pleased to make me what Thou wouldst have me to be. Oh, that I may come to the fountain set open for all sinners, where they may wash and be clean, even Thy precious blood, that alone can make us pure before a just God. Bring me to the foot of the cross, and keep me there, I beseech Thee; and Lord Jesus, suffer me not to miss of Thy kingdom, although I may have to pass through great

tribulation; and be pleased to keep my mind from the entangling things of this world, that I may be devoted to Thee. O my Saviour, Thou knowest all things, therefore, into Thy hands I commend my spirit, both now and for evermore."

After passing through many trials, a sphere of extended usefulness opened for our beloved friend, in the Agricultural School, about to be established at Sibford, near Banbury. In 1841, she removed thither, accepting the office of female superintendent, in preference to a situation of a more lucrative and less laborious character, which was offered to her at the same time:—saying that she felt it her duty to come to Sibford, because she thought she should there have the largest opportunity of being made useful to others. Entering upon the responsible duties of her new position, in such a frame of spirit, can we be surprised at the qualification given her, or at the blessing that evidently rested upon her labours during a service of twenty-six years? In the year 1845, she was united by marriage to Richard Routh, to whom she proved a true helper. She was an affectionate and exemplary mother; and in no common degree adorned the doctrine of God our Saviour, both in the duties of parent, and of mistress to the school family. Up to the

time of her last illness she remained at her post; and there are many who have passed through the establishment, now grown to riper years, who have cause to bless God for the care and counsel they received from her.

Not only were her daily duties ably and faithfully fulfilled, but she ever cherished a deep religious concern and interest for every member of the household. Nor did this cease when they removed from the school; but often would she trace them to their different situations in life, extending still a mother's counsel and a mother's love. Towards those who might have been under greater disadvantages than others, or were naturally slow and dull in their studies, she was wont to manifest her tenderest care, encouraging and helping them forward, often at considerable pains and trouble to herself. Great impartiality and judgment were shown by her in the treatment of all the members of the establishment; and she was wont to put a charitable construction on the motives and actions of others.

Humility was a striking feature of her character, and many who knew and loved her can bear their testimony to her lowly walk with God. She was a preacher of righteousness in life and conversation; yet sensible of the infirmities of the

flesh, she felt the need of continually seeking the fountain of strength, and could unite in the language of the Apostle, "By the grace of God, I am what I am."

Clothing the naked, and feeding the hungry, were some of her greatest pleasures. On one of these occasions she remarked, "Freely ye have received, freely give;" alluding also to the loving Saviour who had not where to lay his head:—and again, "When we have done all, we are but unprofitable servants, and have done no more than it was our duty to do." The poor in the village have lost in her a kind and sympathizing friend.

Rebecca Routh was a valued and useful member of the Monthly Meeting to which she belonged, and about three years before her death, her friends thought it right to place her in the station of Elder.

Through her last illness, which was of long continuance, not a murmur escaped her lips, and she was preserved in much quiet confiding trust, often saying, "I have nothing to trust to but the great mercy of God through Jesus Christ our Lord.—I feel that I can do nothing." At one time after passing through a season of spiritual drought, a voice seemed to speak in the ear of her soul, "I am thy shield, and thy exceeding

great reward:" and at another time when under similar trial, she was much comforted by the remembrance of the words, "He is able—He is willing—doubt no more!" She frequently expressed her love for her Heavenly Father, and her trust in Him, but she longed for a fuller assurance of Divine acceptance:—saying, she desired to be more filled with the love of God, repeating the stanza,—

"And oh, how precious is His love,
In tenderest touches given!
It whispers of the bliss above,
And stays the soul on Heaven."

On one occasion when the family were starting for meeting, and she was asked if she wanted anything,—she touchingly answered, "Only the white robe." Sometimes she would remark she felt very peaceful, and then again times of discouragement were her portion. She often pleaded with her Heavenly Father, that He would not cast her off, and that He would give her more of His Holy Spirit:—saying, "she did not doubt His love, she did not doubt His power, she knew He was able and willing to forgive those who come to Him; she had long come to Him, she had long loved Him. If she were not His, she thought He surely would not have granted her many things for which she had asked Him."

First month, 7th, 1868. She spoke of having felt during the night as though she could sing the praises of the Lord; and then expressed her desire to be preserved in patience.

First month, 15th. She said she had been comforted by the remembrance of the Lord "sitting as a refiner and purifier of silver:"—that she had once seen a furnace of molten silver; and she spoke of its beauty, and how intently the refiner watched lest the precious metal should be injured; adding—"When God's children are in the furnace, He is watching over them." Then acknowledged that she had been mercifully dealt with, and she believed the Lord would be with her to the end. Once about this time, when she had felt distressed in body and mind, a friend called to see her, and was led to utter words which comforted her. It was suggested that she should have told him so; she replied, "not only have I thanked *him*, but I have praised the Almighty; sometimes we lose by withholding; praise is as needful to be offered as prayer."

Fourth month, 8th. She awoke about five o'clock, and said she felt much comforted as to the future; and on the 13th of the same month she was cheered with the words which came to her mind on awaking in the morning—"Thy sun

shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—Fifth month, 3rd. She said, "I have felt my Saviour very near to me this evening."

On the last day of her life she was mostly unconscious; but revived once to give her farewell to those around her, and to leave it for her friends. Late in the evening, however, she was able to listen to several passages of Scripture, saying, "*beautiful, very beautiful.*" About ten minutes to one o'clock on the 4th of the Sixth month, 1868, her happy spirit took its flight to join, we believe, through the mercy of her God in Christ Jesus, the company of the redeemed in Heaven.—Her end was peace.

MARIAN JANE ROW, 16 19 3 mo. 1868

Redruth. Daughter of Matthew Row.

ERNEST ROWNTREE, 1 14 2 mo. 1868

Bradford. Son of Henry and Charlotte Rowntree.

FREDERIC RUSSELL, 2½ 7 10 mo. 1867

New Shildon. Son of Robert and Ann Russell.

CATHARINE RUTTER 2 9 3 mo. 1868

Mere, near Bath. Daughter of John Farley and Hannah Player Rutter.

- SARAH SADLER, 16 24 4 mo. 1868
Southport. Daughter of John and Mary Sadler, of Wigton.
- RACHEL SALMON, 22 30 7 mo. 1868
Guildford. Daughter of (late) Thomas and Rachel Salmon.
- WILLIAM SALTER, 70 9 6 mo. 1868
Westleton, near Leiston, Suffolk.
- ELIZABETH SATTERTHWAITE, 49 17 2 mo. 1868
Southport. Daughter of Jane Satterthwaite.
- JANE SATTERTHWAITE, 70 18 2 mo. 1868
Southport. Widow of William Satterthwaite, of Lancaster. (Both interred at Lancaster.)
- ANN SAUL, 75 9 2 mo. 1868
Wigton. Widow of Joseph Saul, of Allonby.
- ISAAC SELFE, *Bristol.* 61 4 8 mo. 1868
- ISABELLA ELEANOR SHAW, 6 8 12 mo. 1867
Dublin. Daughter of John and Isabella Shaw.
- FREDERICK SHEWELL, 38 8 1 mo. 1868
Didsbury, near Manchester.
- MARY ANN SHOLL, 28 24 1 mo. 1868
Congresbury. Wife of Samuel Ashby Sholl.
- HARRIET SIMMONS, 66 24 4 mo. 1868
Crags, Broughton. Wife of Henry Simmons.
- MARIA SINTON, *Cork.* 66 28 10 mo. 1867
- MARY SMART, 70 25 2 mo. 1868
Sunderland. Widow of John Smart.

DAVID SMITH, <i>Halstead.</i>	61 13 10 mo. 1867
MARY SMITH, <i>Manchester.</i> Widow of Alfred Smith, of Adelaide, S.A.	57 8 12 mo. 1867
JAMES SMITH, <i>Sheffield.</i>	74 24 12 mo. 1867
ESTHER SMITH, <i>York.</i> A Minister.	74 24 3 mo. 1868

The following brief testimony is from the pen of our friend James Backhouse, who was acquainted with Esther Smith from early life; their ages being nearly parallel.

“She was the widow of Thomas Smith of Thirsk, of whom there is an interesting notice in the *Annual Monitor* for 1852, page 63. A few years after the death of her husband, Esther Smith removed to York. In the large meeting of Friends in that city, she was much esteemed for her kind sympathizing disposition, and her brief, weighty communications in the ministry. Her last illness was one of much suffering and conflict; but the light of the countenance of her Saviour evinced that He did not forsake her in “death’s cloudy valley,” though at times His presence seemed to be hid from her:—but the faith in Him, which she had long exercised and commended to others in word and deed, was crowned with the witness of the Spirit to her salvation.”

SAMUEL SMITH, 71 31 3 mo. 1868
Edenderry, King's Co.

EDWARD SMITH, 68 20 4 mo. 1868
Fir Vale, Sheffield:—died at Brighton. An Elder.

Amongst the many Friends, who, generation after generation, have been favoured in large measure with clear convictions of that which is right and true, and have manfully upheld their convictions, we may number our late dear friend Edward Smith. Sensible of the importance of active exertion to give effect to principle, that any talents bestowed upon us should be diligently used, and not buried in the earth, he was ever zealous of good works: and in reviewing his course through life, we shall have to notice most of those great public questions, which have interested Friends as a community during the last half century.

Edward Smith was born at Sheffield in the year 1800. His father and uncle were the owners of the first rolling mills for iron and steel erected in that town, which were very remunerative. To their business he succeeded, and ultimately to the property of both the partners. The possession of ample inherited means did not lessen his attachment to his own religious Society. This

was early manifested, and was strengthened with advancing years. Much of this result may doubtless be ascribed, under Providence, to the educational training he received.

About the year 1810 or 1811, he was a pupil at the boarding school of a kind good man, and worthy Friend, Joseph Tatham, of Leeds; from whose school, and from under the influence of whose precept and example, went forth not a few sterling Friends, many of whom have been called to their rest, after having done good service in their day; a few honoured survivors still remaining amongst us. Joseph Tatham's observations on the character of Edward Smith as a schoolboy are still distinctly remembered. He described him as being orderly and diligent, manifesting considerable mental capacity, and not a small degree of confidence in his powers; rather unbending towards his classmates, but respectful, kind, and confiding towards himself.

The esteem between the two grew and strengthened. In mature manhood, the pupil still spoke affectionately of the instructor of his youth as his "dear master," and treated him with marked respect. Joseph Tatham, on the other hand, rejoiced to observe the development of his pupil's character: and some twenty years after the school-

boy days were over, when they had been enjoying an evening's intercourse together, said of him, "it is evident that Divine grace is mellowing his nature," while tears of feeling and gratitude rolled down his then aged cheeks.

It may also be interesting to append here the testimony of one who was his schoolfellow : He says, "As a boy he was of an open and manly bearing. His actions indicated what I believe was the fact, that as a dear and only child he had received more attention, and possibly more of some kinds of indulgence, than boys differently situated. Very orderly, his person was ever neat : and my seat being immediately opposite to his, I marked him as an industrious learner. He was generally liked, and always conscientious. He was not often found in the more boisterous recreations of the playground, having pursuits of his own ; but without the tendency (well known amongst boys) to exclusiveness or favouritism in his friendships. There was ever an air about him of self confidence, but without impertinence or offence. That he aimed at the right, and adhered to his own views with pertinacity, I well remember. I think the traits early observed in his character, were through grace strikingly developed and sanctified." Thus was "the boy the father of the man."

As before stated, Edward Smith, on leaving school, entered into his father's business, which he carried on after the death of the latter, until about the year 1858; never however permitting it to engross his time to the exclusion of his attention to public affairs, to the concerns of his own religious Society, or to a diligent course of scientific and general reading. It was often matter of surprise to his friends and visitors, that he should be able, in middle life, amidst so many absorbing practical engagements, to find time to become so well read upon scientific subjects. To this result his habit of early rising largely contributed. He used well the quiet morning hours. Few men indeed had a more varied range of information; and, when unbent, few possessed greater conversational powers, or directed them more uniformly to worthy objects. A visitor often left his house impressed with the amount of information he had clearly and pleasantly communicated.

Edward Smith married Jane Harker, of Mansfield, when he was about twenty-five years of age. It is not in the spirit of mere eulogy, that we venture to allude to the lovely and sweet character of the late Jane Smith. Those who knew her at their home at Fir Vale, will bear

abundant testimony to the kindliness of her welcome, the grace of her demeanour and expression, to her sympathy with the distressed, to the largeness of her liberality, to her love for her friends, to her consistent Christian character and life. Her death took place less than a year previously to that of her husband.

With Edward Smith's naturally good abilities largely improved by study and observation, with leisure in early manhood, and with the power of effective public speaking, he was evidently well fitted for a course of much usefulness. His sympathies were early enlisted in favour of the amelioration of the criminal code. At a time when forgery and other offences, now visited with secondary punishments, were capital crimes, and when with unvarying and cruel consistency, pardon, or mitigation of the death penalty, was sternly refused to the forger of every shade of culpability, Edward Smith, then little more than of age, took the chair at a public meeting of his townsmen, called to promote the entire abolition of the punishment of death. This movement, as well as that for the abolition of Negro Slavery, and for the promotion of religious equality, continued through life to be supported by him with liberality and earnestness.

He looked at public questions with the eye of a citizen as well as a Christian ; nor did he feel restrained from engaging in those political movements which he thought tended to the public good.

He became a prominent local leader of the Reform party, even before the passing of the Reform Bill, and interested himself actively in the two first Parliamentary Elections in Sheffield, being the chairman, in 1832, of one of the candidates. The candidature was carried out on the principle of perfect purity of election, without paid canvassers, banners, music, or meeting at public houses, at a time when these were common adjuncts of such a contest. The candidate was a man of great talent and the highest character, but both he and his chairman were in advance of their times and ours, and they lost the election.

The two men had shortly before been associated as Bank Directors, establishing in 1831 the earliest Joint Stock Bank in the district. They continued to be thus connected for more than a quarter of a century, Edward Smith retiring in 1858. It is not too much to say, that the same clear principles of right which distinguished them in politics, went with them into Bank direction also ; and that throughout this lengthened period, they conducted the affairs of their Company with

remarkable uprightness, strictness of business principle, and unvarying success.

When George Wilson, Richard Cobden, and John Bright commenced the celebrated agitation, which resulted, after years of effort, in the Repeal of the tax on the people's food, they found in Edward Smith a liberal and energetic supporter. He was a member of the Council of the Anti-Corn Law League, and was the leader of the movement in his own town, frequently presiding over public meetings there and elsewhere, and continuing his exertions to the successful end of the contest. The country appreciated the value of the labours of these men, in the succeeding years of potato blight and foreign insurrectionary troubles, 1847 and 1848. When Richard Cobden and John Bright, careless of popularity, devoted themselves to the cause of peace, national arbitration, and simultaneous disarmament, they found again in Edward Smith, (in whose mind opposition to all war, based on Christian doctrine, was a leading principle,) an earnest adherent and public advocate.

For a time, from about the years 1849 to 1851, it seemed as though the tide of public sentiment was setting strongly in favour of peace views. The immense standing armies of the Continent

had, in the immediately preceding years, proved but a broken reed to the monarchs of France, Italy, and Germany ; who had been chased from their thrones, or coerced by insurrectionary bodies of their respective peoples. And whilst thus precarious as the staff of despotism, it was clearly shown by the friends of peace, and seen by very many of the people, that enormous military armaments, kept up in time of peace, drained the resources of every European nation, interfered injuriously with the well-being of the masses, and were eminently adverse to popular progress and moral reform ; whilst at the same time they hung like thunder clouds ever threatening national hostility.

When the day of Peace Congresses had again for a long time passed away, and the Crimean war had disappointed the hopes of the friends of peace, and thrown Richard Cobden and John Bright with their adherents into a small minority in Parliament, Edward Smith withdrew himself to a considerable extent from politics, and from the Liberal party, who had forsaken Peace views, and with whom till then he had acted. He had previously presided at a large town's meeting to resist a contemplated compulsory balloting for the militia ; and, whilst the Russian war was

imminent, he published an address to his townsmen pointing out the material evils of war, in its effects on trade and the families of the poor; and showing how opposed a state of warfare must be, not only to what is religiously right, but to the moral and social interests of the nation.

It was shortly after this, and probably about the fifty-third year of his age, that Edward Smith's health gave way, and he was medically warned to intermit the mental stress and varied exertion so long continued. He yielded to this advice, and gave up his personal labour on behalf of many of the objects in which he had taken an interest.

There had not been previously wanting opportunities for his being placed in positions of distinction, local and national; but of these he refused to avail himself, preferring a more private life. We have reason to believe that regard to still higher duties, and the attachment he cherished towards the Society of Friends, which led him to desire to devote his best services to its welfare, also largely influenced him in declining public offices for which he was apparently so well fitted. Even whilst retiring from business, from the bank direction, from any except very occasional attendance at public gatherings, there was an evident

drawing closer to his own religious Society, accompanied as we believe by a deepening feeling of the importance of those things which are not of this world.

It was considerably prior to this time, that he had been nominated as a member of a Committee of York Quarterly Meeting, to pay a religious visit to the families and friends within its limits; an appointment which at the first he decisively declined, from a sense of his own unfitness for the service. Further reflection, however, and the persuasions of some of his Friends, led him ultimately to withdraw his objection to the nomination, under the hope, that if he were not of much use on the Committee, it might be a service not without religious profit to himself. The result proved that whilst he was enabled to help others, he was himself signally benefitted; so much so, that he spoke of it as the "turning point in his religious life." His sense of the good thus derived, led him on several subsequent occasions warmly to espouse the appointment of these religious visits by his Quarterly Meeting, and cheerfully to take a personal part in them; though not without an humbling feeling of his own inability to be helpful therein. In Eleventh month, 1860, he visited, in company with a valued

Minister of our Society, the young men in one of our largest meetings, on behalf of a Committee of the Quarterly Meeting. In these interviews there was (it is believed) often the evidence of Christian love in his heart, flowing out to those visited, in the tenderness of his spirit and in the tenor of his communications.

As a member of the Meeting for Sufferings, in which he was for a number of years the specially appointed Representative of the Quarterly Meeting of Yorkshire, attending regularly when health permitted, his energetic services were peculiarly valuable. His quick perception of the merits of the subject under discussion, not only as a disciplinarian, but as the well-informed Christian man of business, was brought effectively to bear upon these deliberations. In his own Preparative and Monthly Meetings, it was his habit briefly and clearly to inform Friends what had been transpiring in the London meetings, of general interest.

Edward Smith was an Elder, and though rather reticent on religious topics, he endeavoured faithfully to discharge his duties in that capacity. Friends bear testimony to the private sympathy and encouragement he freely extended; yet was he not backward to caution, or even repress, where in his judgment this was needed.

He took an active part in the discussions of our Yearly Meetings, and of his own Quarterly and Monthly Meetings. His well arranged arguments clearly, tersely and forcibly expressed had deservedly much weight. On some occasions, as for instance, in the discussions on the alteration of our marriage regulations, he showed himself eminently conservative in feeling, and perhaps, as regards our own Society, this was the general tendency of his mind; nevertheless he not unfrequently advocated changes in our rules or practice, where altered circumstances or experience pointed to the desirability of the change.

We have said that Edward Smith withdrew himself very much from public life, except as regards matters connected with our own Society. There were, however, two objects to promote which he devoted much personal labour, almost to the close of life. These were abstinence from intoxicants and Home Missions. His efforts in the cause of temperance were of a very varied character, consisting of public addresses at home and at a distance, and of journeys undertaken in company with his friend Samuel Bowly, to urge the claims of personal abstinence on Friends in many parts of the United Kingdom. On these journeys his self-sacrifice was shown, not only in

the liberal use of his means, but far more in the exertions he made in public speaking, and in the numerous private conversations in which he took a leading part; frequently when he was in feeble health.

As regards Home Missions, he originated and handsomely supported a Scripture Reader's Association amongst Friends of his own town, taking a lively interest in its operations, and attending the New Year's and other gatherings of those poor persons, resident in the Scripture Reader's and Bible Woman's district, who had been brought within the range of their influence. His addresses on these occasions were looked forward to with eagerness by the people; and the homely simple manner in which he spoke to them was well calculated to impress their minds.

For two several years, during the occurrence of the Yearly Meeting, he delivered to Friends a carefully prepared address, pointing out the advantage of such labours, and urging his hearers to consider their own duty in reference to them. These addresses were printed, and copies circulated by him amongst Friends. The deserving poor were indeed in divers ways constantly objects of his regard. He helped them freely, and often very unostentatiously, both members of his own Society and others.

We cannot forbear to mention, that amidst so many and varied engagements his services were frequently, in middle life, called into requisition as an arbitrator and peacemaker ; for which his large experience and clear discriminating judgment peculiarly qualified him. And even during the last year of his life, these qualities enabled him to afford most valuable aid as Chairman of a Committee of Investigation of the Great Western Railway Company, and afterwards as a Director, posts calling for the exercise of the highest business talent and tact, in the then circumstances of the Company.

Reserved in natural disposition, Edward Smith's inner feelings were more hidden than is the case with most men, but those who knew him intimately testify to his tenderness of heart, and power of personal sympathy. He was not free from the imperfection which attaches to all, even the most gifted ; which indeed is often most obvious in those who are the most gifted, and in persons possessing strength of character and will,—assuming in each individual its peculiar form of manifestation. Yet in our dear friend's case, we believe he sought for the aid of Divine Grace to combat with natural infirmity. Not insensible to some peculiarities, his friends can truly say that

they shrink into insignificance beside his general character, his manly, active, Christian course. He had long believed that his tenure of life was specially precarious, and had expressed this belief to intimate friends. His sudden removal, after a short illness, away from home, gave little opportunity for the expression of his feelings near the close ; yet it was remarked by those around him, how humbly and kindly he received their attentions, and how patiently he bore his sufferings, though the end of his illness was not then obvious. We do not doubt that his trust for acceptance was in his Saviour's merits and mediation alone.

ANN SMITH, *Skipton*. 77 29 7 mo. 1868

Perhaps no better testimony can be borne to the Christian character of Ann Smith, than that which is recorded of a certain disciple, by the writer of the Acts of the Apostles : "*This woman was full of good works and almsdeeds which she did.*" Few people in her sphere of life could have been more distinguished for quiet, unpretending, and unceasing kindness, and private benevolence.

She was a native of Addingham, and lived many years with her brother Joseph Smith, at Close House, near Skipton. After his death, which occurred in 1854, she removed into the

town, where she spent the rest of her life. She had been in declining health for some time, and was spending a few weeks at Ilkley for change of air, when she was suddenly seized on the evening of the 25th of Seventh month with a stroke of paralysis, and on the morning of the 29th peacefully expired.

Her death came with an unlooked-for shock to the inhabitants of Skipton, for she was beloved and esteemed by all, but by the poor her loss was especially felt. Her kindness was not only shown by gifts of money, but in friendly visits and little unlooked-for presents, which were suggested by a thoughtful consideration of what her neighbours were in want of. From her table was continually sent some acceptable portion to the sick and the needy: and old and young shared her sympathies. Many were the oranges with which she strove to please, as well as little books to instruct, the children. Alms-giving with her was not a forced or spasmodic effort, but the *daily* overflow of a feeling heart. As in her abounding charity she thought evil of no one with whom she came in contact, she was at times imposed upon and defrauded; but this was not suffered to dry up the stream of her benevolence, or render her "weary in well-doing." She was a steady friend

of the Temperance Society, and freely circulated large numbers of the *British Workman* and *Band of Hope Review*.

It was by acts and deeds more than by words, that our beloved friend showed what her aim was, to glorify her God and Saviour. Those who knew her unassuming manners will not be surprised to find, that she seldom spoke of her inner feelings or religious experience. She cultivated "a conscience void of offence." She was lowly, self-forgetting, with

"A heart at leisure from itself
To soothe and sympathize."

The twelfth chapter of Romans was one of her favourite portions of Scripture; and it would seem as if she had made its precepts in their fullness the rule of her life. Her sympathy went out largely to the aged, the sick and the sorrowing: and her untiring patience with the erring, or those who had gone astray, was remarkable. Hers was the charity that "hopeth all things."

She counted it a great privilege to entertain Friends travelling as ministers of the Gospel: to cheer and solace such seemed *her* part of the service,—*her ministry*; and truly it may be said, she did indeed "wait on her ministering." She was "a succourer of many." Persons in humble

circumstances, or those likely to be overlooked or slighted by others, claimed her especial interest and remembrance: and in the exercise of her hospitality were always welcome to her home. She kept on hand many copies of the New Testament and Psalms bound together, (the clearly printed, good-sized edition of the Bible Society,) to give away to old people, or those of failing sight.

“To myself,” says a near relation, “her memory is dear and very precious: but she never said much of what she *did*, or of what she *felt*.

* * * It was the grace of God that made her what she was, one of the humble followers of her Saviour, and her record is on high.” A female friend, a minister, repairing one week-day to the ancient Meeting-house where Ann Smith and one or two others used to wait upon the Lord, found her all alone. She had lived to see a generation pass away, and the company grow fewer and fewer; and on this occasion she was the only worshipper. We may surely believe, that where those two met together in Christ’s name, He was present with them;—and that now the course of the solitary pilgrim is ended, she is united “to the general assembly and church of the first-born, which are written in heaven.”

SARAH SMITH, 82 2 8 mo. 1868
Shipley, near Bradford. Widow of James Smith.

HENRY SPAKKES. 68 3 6 mo. 1868
Mount Radford, near Exeter.

HANNAH SPENCE, 64 9 8 mo. 1868
Manchester. Widow of Charles Spence, of Bradford.

RICHARD SQUIRE, 57 21 5 mo. 1868
Sudbury, in Suffolk.

MARY STANLEY, 85 27 3 mo. 1868
Horsehay, near Coalbrookdale. Widow of Wm. Stanley.

MARY ANN OLIVER STEED, 66 10 8 mo. 1868
Baldock. Wife of John Steed.

DAVID STANIFORTH, 80 5 12 mo. 1867
Handsworth Woodhouse, near Sheffield.

JOSEPH GREGORY STEEVENS, 30 21 11 mo. 1867
Basingstoke. Son of (the late) James and Sarah Hewett Steevens.

A consistent walk in the paths of piety and virtue, evinced that this dear young Friend was, from his earliest years, a follower of the Lord Jesus. So modest and unobtrusive was his character, that only his nearest friends knew much of him. Yet, from testimony received, as well as from observation, it is believed his influence for

good was felt even in childhood, and in his schoolboy days among his young companions.

In the retrospect of his pure and innocent life, it might be thought that *if any* had aught of their own to depend on, he would have stood acquitted; but, like him who felt himself "the chief of sinners," he knew his need of Divine grace and pardoning mercy. During an illness of some continuance, he was preserved in a calm and resigned spirit; yet, though sustained in measure by the Christian's hope, he longed at times for a *clearer* assurance of acceptance with God through redeeming love; and this was graciously accorded to him a day or two before the close. In a solemn interview with his family, he addressed each one most impressively, and testified fully of his prospect of an entrance into life eternal. That day was to him a foretaste of Heaven, and a time of consolation to his friends, in surrendering him to God his Saviour, who had enabled him in so large a degree "to keep himself unspotted from the world." For some hours before he died his mind wandered; but he was heard to pray, "Let Thy presence go with me to the end!" And no doubt remains, but that with that heavenly and sustaining presence, he passed safely through Jordan to the promised land, and now rejoices amidst the great company of the redeemed.

"Without, within, is light, is light ;

Around, above, is love:—

We enter, to go out no more ;

We raise the song unsung before ;

We doff the sackcloth that we wore,

For all is joy above."

BONAR.

CHARLOTTE STRONG, 23 26 9 mo. 1868

Bannast Hill, near Carlisle. Wife of G. Strong.

MARY SUTCLIFFE, *Halifax.* 64 14 10 mo. 1867

JEMIMA SWAN, *Dorking.* 82 9 6 mo. 1868

A Minister. Widow of Robert Swan.

ELIZABETH TAYLOR, 74 26 12 mo. 1867

Brighton. Widow of William Taylor.

ANN THEOBALD, 79 29 9 mo. 1868

Linslade, Leighton Buzzard. Wife of Samuel Theobald.

This dear friend, after several months' painful illness, closed an active married life of nearly fifty-seven years.

ESTHER E. THISTLETHWAITE, 62 29 9 mo. 1868

Baildon, near Bradford. Widow of John Thistlethwaite.

HANNAH THOMAS, 86 15 1 mo. 1868

Clifton, near Bristol. A Minister. Widow of Benjamin Thomas.

The following particulars respecting the late Hannah Thomas, are mostly from materials supplied by her own pen. She kept memoranda of

the most important events in her life ; and at the age of seventy-four, attempted to collect the scattered records of that goodness and mercy which had followed her through all its vicissitudes.

She was the daughter of John and Mary Sanderson, of London, and was born in the year 1782. Her mother died only a few months after her birth, leaving three little children : but when she was four years old, her father entered again into marriage with Margaret Shillitoe : and for a few years (she says) “ I came under her care ; the only season in my life, to which I can look back as knowing experimentally a mother’s tenderness.”

While still very young, she went to the girls’ school at York ; and she mentions some circumstances, which had the effect of damping the energy of her school life to a very unfavourable extent. She returned home for a holiday in 1791, but not again for three years ; during which time, she says, “ great and important changes had taken place in the home circle. My father had removed to another house,—a dear little girl, then nearly two years old, had been added to the family,—my mother-in-law who was, during the time I had spent with her, very affectionate to me, had been deceased about six months:—and therefore, on

my return home, except the few faces familiar to me, namely, my father, my sister Margaret, my brother John, and my little sister Mary, of whom I had some recollection,—I seemed to have a new acquaintance to make, with all that belonged to my future life."

After her eldest sister's marriage to Isaac Rigge in 1800, she spent much time with her, Margaret Rigge's delicate health and other circumstances having drawn largely on her youthful sympathy; and on her death, she instinctively transferred her affection to the two helpless infants who were left, remaining with them for several years.

In the First month of 1808, she was married to Benjamin Thomas, of Bristol, and was thus introduced into new interests and new cares. She identified herself completely with her husband's family; and her journal speaks of many of its members in terms of the deepest affection.

In 1821, she lost her second child, "the fairest bud of promise," as she calls her, and adds: "So sweetly had the last months of her life been passed, that I felt no rest for my spirit, until I had endeavoured to commit to paper, a faithful record of what was then so present to memory. [See the end of this memoir.] In doing this, the healing balm of heavenly consolation was

permitted to flow into my wounded spirit, in the persuasion that she was taken from the evil to come; being one of those of whom the Saviour declared, 'of such is the kingdom of heaven.' Our own sorrows softened our hearts, and prepared us in some measure to sympathize with our friends in affliction : and for this we had many claims in the course of the year."

The same year was marked by Hannah Thomas yielding herself up to the work of the ministry, of which she gives the following account. "The 10th of the Eighth month (1821) was to me a time to be remembered. My dear husband was at Sidcot, and as I walked solemnly through the city to Temple Street, where the Sixth-day meeting was then held, the thought passed my mind "that which has let will continue to let, until it be removed out of the way." Then followed the conviction, that the time was arrived when I must yield to impressions with which I had been long conflicting. On many private occasions I had given expression to my (religious) feelings : obedience had been followed by peace of mind, and withholding that which appeared to be called for, had tended to poverty and distress. I went to meeting, and sat in much brokenness of spirit ; when a little matter presented with such clear-

ness, that I ventured on my feet, uttered a short sentence, and felt peaceful. From this time I occasionally felt required to make this public exposure of myself: always hoping that if my Heavenly Master had bestowed a spiritual gift upon me, He would enable me to occupy it to the edification of the members of His church; and if I had been mistaken in my calling, He would grant discernment to those who occupied the seat of judgment, and that they would be faithful in detecting it and warning me."

Family and social claims increased upon her as time went on: she was also occasionally engaged in paying religious visits in her own neighbourhood and at a distance.

But "whom the Lord loveth, he chasteneth." Benjamin Thomas's health became delicate early in 1831, which occasioned them to spend some time on the sea-coast, also at Cheltenham and Malvern. None of these changes proved of lasting benefit, and it was decided to try a warmer climate. They sailed for the West Indies at the end of the year, but the vessel was detained some time by contrary winds, and it was painfully evident to some who assembled to bid them farewell, that the patient was beyond recovery. A few days after quitting his native land, his "spirit returned to God who gave it."

After speaking of the season of prayer which they had together, and of his gentle dismissal, Hannah Thomas says :—" It would be altogether unavailing for me to attempt to describe my situation and feelings, in being thus quickly deprived of the beloved object of my affectionate solicitude ; the hope of whose restoration could alone prove a sufficient motive to undertake the formidable voyage still before me. Many times I did vainly wish myself in dear Old England again : but repeatedly was I checked, by the recollection of the manner in which my dear husband prepared himself for the voyage. Feeling as I now do that I have an important duty to perform towards our beloved children, the objects of our mutual affection and solicitude, it seems incumbent upon me to cast myself wholly on the care and protection of Israel's shepherd : and the invitation of the Almighty has been comfortably brought to my remembrance at times, ' Leave thy fatherless children, and let thy widows trust in me.' "

She soon found that there was work for herself and her companions in the island which she thus visited as a widow and a stranger. She met with much kindness both at Nevis and St. Kitts ; and had free intercourse with the missionaries and other members of Christian Churches.

After a visit to the prison at Basse-terre, St. Kitt's, she says, "It was very dirty, and its inhabitants wretched enough in their appearance. There were two under sentence of imprisonment for life, having been repeatedly convicted of theft. One of them, having the countenance of an old offender, listened with peculiar attention, whilst I endeavoured to proclaim to them the mercy in store for the repenting sinner, through the pardoning love of God in Christ Jesus, who laid down his life to redeem us. We found that many of the prisoners could read, I therefore sent them some tracts. They were previously supplied with a Bible and some Testaments."

On the 30th of Third month, 1832, she took her passage in the "Earl of Liverpool" for the homeward voyage. The day before leaving she says, "We took our mid-day repast with our friend F. Slater and his aunt, in company with the Rector, his wife and sister; of whom we took a solemn farewell, feeling the love of God shed abroad in our hearts, and I humbly trust somewhat of the fellowship of his children."

(At sea.) Fourth month, 4th. "Fine, warm, and calm. We can now pursue our various occupations with comparative ease; and patience seems to be the only Christian virtue kept in

constant exercise by our peculiar circumstances. May this have its perfect work! The 34th Psalm has been much on my mind, and the reading of it peculiarly sweet. O may the Lord Almighty in the riches of His mercy magnify His grace and His power, through His providence towards me! and may all the humble who hear thereof derive encouragement to trust in the Lord! For surely I have sought Him in the depth of my affliction, on the mighty ocean, and He heard me, and many times delivered me from all my fears; so that I may thankfully say, 'O magnify the Lord with me, and let us exalt His name together.'

Fourth month, 23rd. "A comfortable night, more sleep than for a week past, by which the body feels refreshed. The mind is very busy with its forebodings, respecting what awaits us on our arrival in port. May I be enabled to rely firmly for strength and support on the eternal arm of Omnipotence; believing that He who in his wisdom hath showed me great and sore troubles, and in His mercy hath also sustained me, will continue to be my help and my deliverer; until I shall have declared His righteousness and his faithfulness unto my children, that they also may trust in the Lord, and praise His name for His goodness."

Fifth month, 4th. "This morning we were early in motion, proceeding gently up the river (Avon.) Arrived in the Cumberland Basin after nine o'clock, where we were met by my dear son and several of our beloved relatives ; by whom I was conducted to my own now solitary habitation in Bedford Place ; where, with gratitude in once more beholding my precious children in good health, I am enabled to set up my Ebenezer with the language, "Hitherto hath the Lord helped me!"

In the same year, Hannah Thomas removed to Chew Magna ; where she lived for some years in the enjoyment of country life, and taking a deep interest in the small company of Friends with whom she was there associated. Though very deliberate both in speech and action, she entered with great facility into the various interests which each day brought before her. She gave her whole mind to the matter in hand, whether small or great ; and to this habit may be attributed the freshness of her spirit, and the force of her words, even in advanced age. She afterwards removed to Bath, which continued to be her home till 1852, when she returned to Bristol, and lived for some years in Cotham Park : but this situation not suiting her health, the closing period of her life was passed at Clifton.

Whilst in London attending the Yearly Meeting in 1840, it was arranged that she should undertake a journey on the Continent with her brother, John Sanderson, (then in poor health,) accompanied by her daughter, and a nephew and niece. They spent a few weeks at Wiesbaden for the benefit of the waters; and passing through Switzerland, proceeded down the Rhone to the South of France; Hannah Thomas having a certificate for paying a religious visit to the meetings of Friends there: a service which she had long had on her mind, and which was now satisfactorily accomplished in the company of her brother.

“Christine Majolier,” she writes on the First of 11th month, “conducted us to their meeting for worship at Nismes this morning. Rather more than twenty persons were present, all professing with Friends;—also, at their own request, the children of the Orphan School under the superintendence of Justine Benezet. The reading consisted of a chapter from Joseph John Gurney’s book on Love to God, and one or two Psalms. In the evening at our inn, the mercies of the past week were solemnly brought to remembrance.”

Eleventh month, 10th. “We arrived at St. .

Hypolite about four o'clock, and soon went to see S— P—, with his wife and two small children. He is a silk-stockings weaver by trade, and they live in great simplicity." 11th. "We called again on S— P— to see his loom, &c., and then proceeded to visit his brother, who lives at some distance in the country, in a very romantic situation at the commencement of the hilly district of the Cevennes. It was to me a remarkable opportunity, in a very remarkable situation, and with an interesting company."

The party spent the winter and spring in Italy; and Hannah Thomas greatly enjoyed the scenery through which they passed, and the treasures of art which they visited; but she was often deeply pained by the superstition prevailing everywhere, and by the ignorance, beggary, and wretchedness of the lower classes. They reached England on the 25th of Eighth month, 1841; and on the 23rd of the month following received the affecting tidings of her brother John Sanderson's death.

Writing of this event she says: "Repeatedly had I remarked on the whole of our little band arriving in safety at their places of destination, that I felt like one who had received a gracious promise, and experienced its fulfilment. For before we left England, in looking at the great

uncertainty of life, and the state of health in which we were about to set forward, I seemed not permitted to doubt the guardian care and protection of our Heavenly Father; and to have it given me to believe, that whatever were the dangers and difficulties to which we might be exposed, yet if we endeavoured to seek His guidance, we should be permitted all to return in safety. 'I will instruct thee and teach thee in the way that thou shouldst go: I will guide thee with mine eye,'—this was the gracious promise on which I was enabled to hope, and it did not fail me in the hour of trial. During my dear brother's illness at Como, I believe the near prospect of eternity was much before his mind,—and I have been enabled to look upon the circumstances of his ailment, as designed to be sanctified to him in a preparation for scenes of unalloyed felicity."

In 1844, her daughter was married to George Cruickshank of Edinburgh, and from this time till 1852, (when they came to reside in Bath,) she had to take many journeys into Scotland, and often at seasons of the year, which made them very trying to her delicate health and nervous temperament.

10th of Seventh month, 1846. "My birthday,

and spent with my dear Louisa and her precious baby at Budleigh Salterton. * * Sixty-four years have now passed away since I was ushered into the world a helpless infant, and at the end of seven months I was deprived of the tender and watchful care of a pious mother: but He who saw meet to remove one who filled such an important station, afforded abundant occasion to those of her offspring who lived to maturity, to acknowledge that goodness and mercy continued to follow them: and in a very special manner was this mercy evidenced in the abundant grace bestowed on my surviving parent, who was under the Divine hand prepared, in an uncommon degree, to fulfil the double duties devolving in some measure upon him. How sweet is still the recollection of his pious care, that we might be kept from the influence of evil example, and that our wills might be early brought into subjection to the yoke of Christ! How thoughtfully and anxiously have I seen him watch for our welfare, as one who must give account! until I have thought, that whatever became of me, I could not bear to distress such a tender father; one who, under many deep trials and provings of his faith, evidenced a steadfastness and consistency of Christian character, that rendered him a truly valuable Elder, 'worthy of

double honour,'—and a benevolence and generosity that greatly endeared him to those who knew him."

The greater part of the Twelfth month of 1846 was spent at Wellington, in the sick chamber and by the death-bed of her sister Mary Fox: (*See Annual Monitor for 1848, p. 42:*) in the review of which she says: "I greatly desire that the time spent in watching my precious invalid sister, may be remembered to profit should my life be lengthened: for surely it has been 'privileged beyond the common walks of life;' and often, very often, the sweet feeling that pervaded the room seemed to be of celestial origin, and induced the apprehension that she was near 'the verge of heaven.' Her expressions were sweet and consoling, and we knew that her hope of salvation was simply fixed upon the mercy and mediation of the adorable Redeemer. And now she is gone! whose path was, to those who knew her daily conscientious walk before God, a bright and shining light:—distinguished in early life by fervency of spirit and devotion to the cause of the Redeemer; and to her latest day, with all the strength of body she possessed, she ceased not to fulfil the apostle's description: "Pure religion and undefiled before God and the Father is this,

to visit the fatherless and widows in their affliction, and to keep herself unspotted from the world."

In 1847, Hannah Thomas travelled as a minister of the Gospel in Scotland and the north of England. In the prospect of this engagement, she writes, 24th of Sixth month: "I feel I must try to be as a servant preparing to fulfil her Lord's will, and yet my mind is so bowed down that I am ready to enquire, is it possible that this can be required of me? Yet again and again have all my objections been answered by the application of very gracious promises, which are calculated to incite to an entire trust and confidence in that Saviour, who said to his disciples, without me ye can do nothing."

24th of Tenth month. "Manchester. On second day morning, I commenced my visits to Friends' families, which I have followed diligently, taking eight, ten, and frequently twelve sittings a day; and I may thankfully record, that my health does not seem materially to suffer, though I have sometimes been brought very low in mind, and doubt and fear have been ready to come in like a flood. Again I have been helped to my own admiration; so the Lord is indeed yet good, and He doth give power to the faint, and to them that have no might He increaseth strength."

She returned with a thankful heart to her quiet home at Bath, as a letter dated 10th of Twelfth month will indicate: "very precious to my mind is the sacred assurance, that, 'like as a father pitieth his children, so the Lord pitieth them that fear Him: he knoweth our frame, he remembereth that we are dust;' and in His pity and compassion since my return home, He has permitted me to leave all my omissions and commissions as things behind, over which I have now no control, and granted a feeling which has brought to recollection Elihu's words: "When He giveth quietness, who then can make trouble?"

After this she was so ill at Edinburgh in the spring of 1848, as to have serious doubts whether she should ever reach her home again. "May I bow reverently," she says at this time in her journal, "before the God of my life, who hath seen meet thus to humble me; and may He, of His infinite mercy, through whatever paths of tribulation, ease, or prosperity He may lead me, enable me, by His good spirit, to act the part of a Christian woman towards all within my influence, to His glory,—and preserve me to His holy kingdom. Amen."

The following prayer under date of Third month,

1849, was penned in prospect of a change of residence. "O Lord my God, thou who searchest the heart, and knowest also the end of all things from the beginning, do thou graciously choose my inheritance for me. Place me by Thy own direction wheresoever thou seest it right and best I should be, and make me Thy willing and obedient servant, in all things to do Thy will: and grant in this the full persuasion, that thus I shall be promoting, to the best of my ability, the true welfare of those dearest to my heart and affections. But, gracious Lord, here would I not confine myself. Oh, be pleased to enlarge my heart in love to all my fellow-creatures; and do thou give the right direction to all my actions, by the sanctifying influences of the Holy Spirit."

It being judged expedient for Hannah Thomas to spend the winter of 1854 at Torquay, to escape some of the suffering which the cold of the previous winter had occasioned, we find her thus expressing herself: Twelfth month, 3rd. "I have thankfully to acknowledge, that much peaceful enjoyment has been permitted me in this pleasant abode, which affords many accommodations, that, in my enfeebled state of health, are cause for gratitude to the bountiful Author of my every blessing."

In the spring of 1860, she had to pass through a severe trial in the illness and death of her daughter; and her sympathies were largely drawn out towards the bereaved husband, and his children thus left without a mother's care.

The sorrows which often beset her path seemed even to increase her power of sympathy, nor did her bodily sufferings weaken the powers of her mind, or prevent her from taken a deep interest in the events which were going on around her. She delighted to have her numerous grandchildren with her, to talk to them of past scenes and past mercies, and of hopes yet to come;—of the gracious dealings of her Heavenly Father with her, and of her desires and prayers for them, for her friends everywhere, and for all the great family of mankind. She especially enjoyed intercourse with Christian friends; and her manner with them was so animated, and her words so forcible, that they little imagined the state of exhaustion which often followed these pleasant interviews. She seemed to have settled it in her mind long ago, that what was worth doing at all, was worth doing well; she therefore took pleasure in ordering her household affairs, even when her bodily powers were so weakened, that she was unable to move without assistance.

Almost every winter during the last years of her life, she had attacks of illness from which she was not expected to rally ; but with the return of the warm season she gained new vigour. At the beginning of the winter of 1867-8, she seemed as well as she had been for some time past. Her son and several of her grand-children spent the Christmas Day with her, and it was a time of peculiar happiness to all. But on the 11th of First month, she was taken ill with bronchitis ; and during the few days which followed, her expressions showed, that she felt she was soon going where her treasure had long been. She gradually and gently sank into her last sleep on the morning of the 15th, having a short time before said to her doctor, " Heaven is very near."

The following is an account of ELIZA, daughter of Benjamin and Hannah Thomas, alluded to in foregoing memoir ; who died in 1821, when only six years and nine months old.

Eliza Thomas was born on the 25th of Fourth month, 1814. She was from infancy a child of sweet and engaging disposition. For the first two years of her life, she had no material interruption to health ; and her mother often remarked,

that the comfort and satisfaction derived from her company greatly preponderated over the trouble and care of nursing her. But she had not quite attained her third year, when she was attacked with serious illness, attended with an affection of the head and eyes : and though she was favoured to recover in about three weeks, extreme susceptibility and irritability of constitution were ever after apparent.

In the Second month of 1819, she complained of pain in the knee, which was succeeded by the formation of an abscess, that confined her for nearly three months, mostly to the sofa. During this season of affliction, which might be supposed to be very trying to a child, she was preserved from fretfulness, notwithstanding her constitutional irritability ; and the sweetness of her mind rendered it at all times a comfort to be with her.

Her health and strength seemed to be gradually recruited by spending some of the summer months at the seaside, and she enjoyed a good share of health in the ensuing winter. Her parents observed, that about this time her mind became very susceptible to religious impressions, and her understanding open to the reception of useful knowledge. After retiring to bed, she was often heard to be sweetly engaged in prayer, desiring to

be made meek and mild, and fitted for heaven : and asking for a blessing upon her parents, her brother, and herself. She likewise became remarkably serious and attentive in religious meetings.

One day, probably about three months before her last sickness, she said, "Mother, I wish I could go to heaven." Her mother replied, she hoped she would do so when her time came, but that she should not be desirous to leave her kind parents. "But mother," said she, "though father and thee are very kind to me, I ought to love my Heavenly Father better than you."

Soon after this time, her mother was attending her to bed, when the child kneeled down, and poured out a few sweet petitions. The young woman who usually had the care of her, coming in at the time, said it had been her practice for some time past ; and if it were neglected, she would often rise to get out of bed again for the purpose, adding that she had not taught her to do it, but it arose from the impulse of her own mind. Often did her mother remind her that her prayers would not be heard, if she spoke without being impressed with her need of divine help, to which she would reply, "Mother, I think I feel what I say." When in the course of the day anything

caused her to give way to her natural quickness of temper, and she was reminded that she must try to avail herself of that help she so often asked for, it was always found to make a salutary impression on her sensitive mind.

About two weeks before the commencement of her last illness, she was left at home on First-day evening, with a serious young woman, who did not usually attend upon her. After they had read the 6th chapter of Matthew, she asked the young woman if she would pray ; but she, declining to do so, Eliza said, " I shall, then, and I hope thou wilt not laugh at me." She then kneeled down, and prayed that her eye might be kept single, that her whole body might be full of light ; and among other expressions said, " O Lord, make me a good girl, fit to live with Thee amongst Thy saints."

On First-day, the 7th of First month, she took William Penn's "*No Cross, No Crown*," to read. Her mother told her she thought it was a book she could not understand ; but Eliza thought she could, and wished to have it. On this her mother endeavoured to explain the meaning of its title in a way suited to her daughter's capacity. In the afternoon, she asked for the same book again, adding, with considerable emphasis, "*No Cross, no Crown ; I like that so much.*"

Her mother having occasion one day to leave her more than usual, she said that her mother and the servants were all kind, but they were obliged to leave her sometimes; yet she was not alone, she had a kind friend left, (meaning the Almighty.) About eight days before her death, her attendant said, "Eliza, my dear, I suppose you had rather get better, than die and go to heaven." The dear child replied, "O Sarah, I should like to go to heaven:" and putting her little arms round her neck kissed her several times.

The fever had become more severe the previous day, with increased pain in the head, which caused delirium for a few hours: but after this the most settled composure succeeded, and she evinced exemplary patience through the remainder of her sufferings.

On the 26th of First month, towards evening the symptoms of approaching dissolution became apparent. She seemed to be so far sensible as to know her mother, till within a few hours of her last breath. Having lain still for an hour and a half, her eyes opened, and her countenance beamed with an expression of joy, not to be forgotten by those who saw her expire.

JANE THOMPSON,

77 5 5 mo. 1868

Rawden. Widow of James Thompson.

- MARY ANN THORNE, 63 14 10 mo. 1867
Leeds. Wife of James Thorne.
- JAMES THORNE, *Leeds.* 61 28 2 mo. 1868
- ABIGAIL THORP, 82 21 12 mo. 1867
Darlington. A Minister. Widow of Thomas Thorp.
- JANE TOWNSON, 63 28 1 mo. 1868
Rockferry. Wife of James Townson.
- LYDIA TRUMP, *Stourbridge.* 86 3 2 mo. 1868
- FRANCIS TUCKETT, 65 2 5 mo. 1868
Frenchay. Died at Castellamare, near Naples, and interred in the Protestant Cemetery of that city.
- ELIZA TYLER, 67 9 12 mo. 1867
Reading. Widow of John Tyler.
- THOMAS VENTRESS. *Stockton.* 85 28 3 mo. 1868
- ROBERT WADDINGTON, 25 13 2 mo. 1868
Bolton. Son of (late) Thomas and Margaret Waddington.
- MARY WADDINGTON, 82 21 9 mo. 1868
Allonby. Widow of David Waddington.
- JOHN WADKIN, 72 29 3 mo. 1868
Elswick Lodge, Calder Bridge.
- HANNAH WALKER, 79 7 1 mo. 1868
Darlington.
- JANE WALKER, *Amphill.* 51 11 7 mo. 1868
- MARY WALLIS, 76 2 9 mo. 1868
Basingstoke. Widow of Richard Wallis.

ANNUAL MONITOR.

MAS SIMMONS WALPOLE,	73	16	1 mo.	1868	<i>Bloomfield, Dublin.</i>
MARY MARIA WARD,	22	3	12 mo.	1867	<i>Retford. Daughter of Thomas and Mary Ward.</i>
MARY ANN WARDELL,	65	20	12 mo.	1867	<i>Dublin.</i>
ROBERT WARREN,	77	13	4 mo.	1868	<i>Stebbing, Essex.</i>
ROGERS WATERHOUSE,	60	1	1 mo.	1868	<i>Aigburth. Liverpool.</i>
SARAH WELLS,	58	20	12 mo.	1867	<i>York. Wife of George Wells.</i>
MARY WHITBURN,	47	18	4 mo.	1868	<i>Orrell, near Wigan. Wife of Henry Bennett Whitburn.</i>
JANE WHITE,	81	2	4 mo.	1868	<i>Glasgow. Widow of William White.</i>
ELIZA WHITE,	64	9	4 mo.	1868	<i>Waterford.</i>
HELEN MARY WHITWELL,	4½	16	2 mo.	1868	<i>Stockton. Daughter of William and H. J. Whitwell.</i>
CATHERINE WIBLEN,	77	7	1 mo.	1868	<i>Taunton. Wife of John Wible.</i>
BARBARA WIGHAM,	93	12	12 mo.	1867	<i>Aberdeen. A Minister. Widow of Amos Wigham.</i>
ANN WILKINSON,	57	5	2 mo.	1868	<i>Middlesborough. Wife of William Wilkinson.</i>

RICHARD WILKINSON, 46 28 4 mo. 1868
Cheetham, Manchester.

HANNAH WILKINSON, 75 23 6 mo. 1868
Penrith.

JOHN WILLIAMS, 68 7 7 mo. 1868
New-garden, Carlow. An Elder.

The name of John Williams, of Carlow, is associated with the last remnant of bonds and imprisonment, relative to our testimony against "the anti-christian yoke of Tithes." His case recalls the high-handed proceedings which were carried on in Yorkshire in 1795; when seven Friends, and one person professing with them but not in membership, were torn from their farms and families, and imprisoned in York Castle for two years and a half, being only liberated at last by a clause inserted on their behalf in an Act of the British Parliament. After all which, their property was wasted by distrains for accumulated expenses to upwards of £500.*

Both cases are of *historical* interest. It appears

* Of those seven Friends, one died in prison; another lying sick after his release, had the bed he lay on taken from him by distraint, and expired the day following; and a third never recovered from the injury to his health contracted in prison. The decease of the last-mentioned gave rise to the well known elegy by James Montgomery, "Spirit, leave thy house of clay."

that John Williams was arrested forty years after the Yorkshire Friends, on Fourth-day, the 25th of Third-month, 1835, after attending his usual week-day meeting. He was immured in Carlow jail for six months, and was discharged by an order from Dublin castle on Fourth-day morning, the 23rd of Ninth month, in time to attend again his week-day meeting. If in the one meeting his spirit was prepared meekly to suffer for conscience sake, we may well believe, in the other his heart was equally prepared to rise in thanksgiving to the Lord, whose "angel encampeth round about them that fear Him, and delivereth them."

A memorial was first addressed by him to the Lord Lieutenant, and a petition to the House of Commons, which was presented by the late Dr. Lushington. But no redress being likely to follow, recourse was had, as in the Yorkshire case, to the obtaining of a legislative enactment. The late much-beloved Earl of Carlisle, as Lord Viscount Morpeth, was at that time Chief Secretary for Ireland, and entered very warmly into the matter. He first proposed to insert a clause in the Irish Church Temporalities Bill. That being objected to, he conferred with our friend Joseph Pease, who had recently entered Parliament as member for South Durham, in preparation of a special

act to meet this particular case. A measure, however, being just then introduced into the House of Commons by Captain Pechell, for "The more easy recovery of tithes," Lord Morpeth took occasion to add to it a clause, for the liberation of the prisoner, and for the relief of Friends in general, both in England and Ireland. By this act, the imprisonment of Friends for non-payment of ecclesiastical demands, *was abolished in all cases*, though their property is still subject to distraint. The measure passed the Commons without opposition; and by the kind and able management of the Duke of Richmond, it was also carried through the House of Lords, with some amendments, principally suggested by Friends themselves. Finally, the Sheriff hesitating to discharge the prisoner, Lord Morpeth addressed to him a special order for his release.

John Williams, however, was still exposed to the "spoiling of his goods" by distraint. The claim on the estate had accumulated to £20 13s. 4½d. and costs, £17 9s. 0½d. We find from the records an execution was issued for the amount, with £2 18s. 0d. additional costs; and twenty-seven sheep were seized for the whole, of the estimated value of £47 5s. 0d.

This meek yet steadfast confessor for a free

Gospel ministry, was born at New-garden, on the 28th of Eighth month, 1800. Being the eldest son, he inherited the above residence, which had been occupied by two preceding generations. In his early years, he evinced a desire to walk in "the narrow way that leadeth unto life," attending to the operations of the Holy Spirit in his heart; and this was more fully manifested as life advanced. He was firmly attached to the principles of our Religious Society, and was a constant attender of its meetings both for worship and discipline. For upwards of twenty years he filled the office of Overseer, and of latter years that of Elder.

In his desire to advance the cause of truth, he was ever ready hospitably to receive as his guests Friends travelling in the ministry, whether from America or elsewhere, and to accompany them as guide to the adjacent meetings. In the journal of the late Elizabeth Dudley, page 294, we find the following testimony in a letter from her sister Mary to a friend in England: "We took tea at New-garden on our way from Ballytore, at John Williams' peaceful farm-house, where, with two pleasing sisters, he "lets his light shine before men." * * * He informed us there was at an early period, before his remembrance, a large

meeting of Friends in that locality, the emigration of many of whom originated the settlement of *New-garden* in North Carolina." John Williams' house and farm are situated adjacent to the spot where the old Meeting-house stood; of which however no trace remains, though the burial ground is still used by Friends.

Our dear friend's great desire was to live up to his convictions, not only in the great and leading essentials of the Christian character, but in smaller matters. He scrupled to use the Friends' affirmation provided in place of a judicial oath, as amounting to more than the simple Yea. He was of a diffident, unassuming disposition, "swift to hear, slow to speak, slow to wrath." He enjoyed the company of the young, who found in him a kind friend and close sympathizer. He exhibited through life many endearing virtues. One who knew him long says, he was "one whom I never met even for a few minutes, without feeling the genial atmosphere he inhaled himself, and exhaled as he went along: no jar in his presence; his meek and quiet spirit a reality, that covered him as a garment, not merely as an ornament."

During his last illness his expressions were few; but his friends have sufficient evidence to

assure them that he died in calm resignation, trusting in the merits of that Saviour, who was his counsellor and guide throughout life. The remains were interred in the ancient burial-ground at New-garden; and many in the crowd that gathered round the grave felt, that a good man had departed from amongst them. "Blessed are the dead who die in the Lord,—yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

MARY WILLIAMSON, 43 11 3 mo. 1867
Ackworth. (Name reported last year.)

Many who since the year 1851 have had the privilege of an education at Ackworth School, will retain a remembrance of Mary Williamson, who for sixteen years filled the situation of nurse in that institution. For this post she was well qualified. She had had nine years' experience as an attendant at the Friends' Retreat in York; and previously to coming to Ackworth, had for three years filled the situation of Matron at Croydon School. To many it may therefore be interesting to learn a little of her inner feelings, those spiritual struggles and conflicts which are not seen by the outward eye, and least of all apprehended by the young in years.

Though she was naturally somewhat reserved, yet she freely entered into innocent social enjoy-

ment, and would lend her aid to promote the enjoyment of others. At other times she was subject to constitutional depression, which probably her occupation among the sick tended to foster. In her professional employment however she was calm, collected and cautious, and exhibited much presence of mind, which rendered her services in case of accident or sudden illness very valuable. And it is not unlikely, that this quality, so useful in its place, induced a degree of coolness in managing the sick, which had the effect of veiling her sympathy, and prevented her youthful patients from always recognizing the extent of her feeling for them.

She was of an intelligent mind, and was diligent in cultivating it in her hours of leisure, by reading the works of standard authors, and especially treatises on medicine or animal physiology, as being useful in her calling. The love of nature was a prominent feature in her character, and her pet animals, flowers, and ferns were a source of healthful amusement. Towards the latter part of her life, the reading of books of general literature gave way almost exclusively to the study of the Holy Scriptures, and such writings as elucidated them, as well as those of a devotional character. A favourite pastime in

which she would sometimes engage the children under her care, was finding out answers to the Bible Questions, inserted in the *Band of Hope Review*.

When not prevented by her duties in the school, she was always ready to give her advice and assistance to sick persons in the village : by many of whom her judgment was much valued. Here her benevolence and her conscientiousness were alike manifested. If they were poor she was anxious to send them something, or to compound a medicine for them ; but then there was something laid by for it, that she might not give that which cost her nothing, In her evening leisure, she was often engaged with her needle, making small articles of clothing for those of the neighbours who had large families : and sometimes she would ask her friends for things to make up, saying she would do that, if they would give the material.

From memoranda which have been found since her death, extending over the last six years of her life, we obtain an insight into her religious experience. They exhibit the workings of an awakened mind, mistrustful of itself, sensible of indwelling infirmity, and constantly disturbed at any return of unwatchfulness ; yet panting after

a closer acquaintance and conformity with the mind of Christ: and this feeling is increasingly manifested as months and years brought her nearer to the goal.

Especially did she watch against a tendency to speak amiss of others, and any want of candour in language. One of the earliest memorandums before us is, "May the resolution to be more and *more* careful in speaking be felt!" She acknowledges being impatient when burdened with the care of much sickness in the family, "harsh and severe to those around her, when things were not done to her mind;" which is followed by regret and prayer for Divine assistance. In the Fifth month of 1863, she writes, "Been oppressed most of the day, and yesterday fell again into one of my sins, by speaking of something in an ambiguous way, with an intention to mislead; for which I have often of late felt sorry. A little relieved this evening by prayer. I want really to pray and feel." It is instructive to find the next morning this brief record: "Awoke with the words, 'Thou hast never failed them that trust in Thee.'" About this time also she wrote, "Troubled and depressed all day. Found a little relief in prayer in the evening. Read 'the Prodigal Son:' he turns his back upon his wretchedness, and arises to go to His Father. Instructive!"

She felt it was wrong to give ear to, or accept the unguarded remarks of others. Tenth month, 18th. "Had to pray for preservation this morning to be kept from hurtful thoughts or injurious expressions, while listening to some remarks of —. At noon, too, was informed of some unchristian actions and speeches from one who expresses much, which were greatly disturbing to my peace of mind. Though it was not about me, yet it drove me to prayer for God's overruling. Amen." This seems to have led to increased watchfulness over herself, and the following note is made Twelfth month, 23rd: "Been made sensible that I have made too free with my remarks, and done harm: having been drawn into talk with a friend, and said too much, I am sorry and hope this may be a lesson to me."

Her lonely night-watchings with the sick were often times of solemn thought. On the last night of 1862, we find this memorandum: "Just twelve o'clock, the last hour of this year,—sitting up half the night with James Chapman, ill of diphtheria.* Too weary to write much: but I desire in the first hour of the New Year to draw near to the Lord, and to ask, in sincerity and earnestness, for His preserving care,—His leading, and guiding,

* See *Annual Monitor*, 1864. p. 9.

and teaching,—through the daily paths of the year that is coming : trusting in Him at all times, and seeking unto Him. Read in the first hour of the First-day of 1863, the 51st Psalm.” As was the opening, so was the close of that year, (which appears to have been one of special trials,) a time of watching unto prayer. She writes : “ Last of Twelfth month, being of course the last in the year. What have we not gone through ! Various indeed have been our trials. The year began in trouble, and in sorrow of spirit it closes. The idols taken from us one by one. When will the net be spread in vain ? I could now rather give way to tears than do anything else ; but I must keep up. Many mercies to feel thankful for ; but the sorrow I feel nearly overwhelms all ! Going to sit up, and solemnly watch the dying year, and pray for a brighter dawn. (First hour in the year, 1864.) Praying that I may be kept more watchful over my tongue, not speaking falsely, or exaggerating, or unkindly, at any time. To be guarded on these points, will be a great thing in the coming year. O Lord, look down in mercy for Jesus’ sake, and give the help of Thy spirit, in avoiding temptations in these things.”

Notwithstanding the general tone of depression in many of her memoranda, there could not but

be times of encouragement to a mind so often seeking Divine assistance. She was comforted in the application of the Saviour's words, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest;" and adds, "whatever the burden, go to Jesus. May I more and more carry this out, in my continuing path! I have had encouragement, even this month, in the dispersing of my little trials." Again, "Strength given wonderfully for the day. My desire is, to feel earnestly thankful, and to trust for the future; seeking for help to be watchful and careful."

On the 29th of Second month, 1864, she writes, "A day that comes only once in four years! What changes will have taken place ere this day comes round again!" We know not how far she had any presentiment of the fact, that it would never return to herself; but she adds 'mercifully contrived indeed, that we cannot tell the future; whatever may be, I trust (*if I live*) I may be more and more concerned to dwell lowly and watchful. A little fresh desire and prayer I may say has been given me, to become more and more what I ought to be, a living branch in the true Vine."

Like other watchful Christians, Mary William-

son was mindful of *anniversaries*. They were to her, as they have been aptly called, "*the milestones of life*." Their recurrence led to a retrospect of past experience, and to a looking forward on her future course.

11th of Third month, 1864. "The thirteenth anniversary of my tarriance at Ackworth. * * To look back brings nothing very cheering to me. How many things would I now alter, if I could step back! * * * I pray that this my fourteenth year may be the brightest of all, in treading the right path more truly and carefully. Lord, help me, and forgive the past. Amen."

In the following winter, she had a serious illness, which withdrew her for a month from her post at Ackworth. "I have been very poorly," she says, "and have had the prospect of an early death brought before me. * * I do hope and trust this trial will be of lasting benefit to me. Great have been the mercy and loving-kindness of God, in permitting me to feel stronger and better since my return (from York,) for he knew my fearfulness, and I can now say, that my heart's desire is to progress truly in my soul's health: though often I feel as if I had no faith; then again at times I seem to lay hold of a little. My prayer of late has been to know and love my

Saviour." The effects of this illness were felt through the rest of the winter: "Rather a weary time," she observes, "more especially for S—, (a friend on whom her duties fell.) For myself, I wish to be patient, and thankful for my mercies, and more desirous of spiritual blessings than temporal: but I am afraid I make no progress. O Lord, help me!"

She appears often to have derived comfort, as well as instruction, from the public addresses of various Gospel ministers, which were at times particularly applicable to her state of mind. On the 1st of Fourth month, 1865, she extracted the following, as encouraging to her, from one of the published sermons of Dr. Vaughan, on John viii, 12, "He that followeth me shall not walk in darkness, &c." "Is any one saying in his heart, *yes, His follower*,—but I am not such; I am all weakness, all inconsistency, all unbelief! It is well to feel this:—much as we know against ourselves, there is more yet, which we know not. 'God is greater than our heart, and knoweth all things.' Yet let us not pervert this self-misgiving, just and right as it is, into a reason for despondency. To follow is not *to overtake*, is not *to keep up* with Him. He who lags ever so much behind,—he who faints ever so often in the long toilsome ascent,

shall yet be called *Christ's follower*, if only he still keep in the way, still endeavour, and still do not draw back."

On the 30th of the same month, she observes : " With regard to my spiritual state, I have lived more in hope, though have had hard struggles at times. I have the will and the desire to do right, but often through unwatchfulness fall. I have thought of late, the state of mind I am often in, arises more from a want of quiet rest and patient trust, than in a disbelief of the free offers of mercy. I never doubted on this subject. I do not wish otherwise than to accept it freely, but something keeps me back, and I have not known what."

In accordance with these feelings, we soon after find in her journal the following prayer : " O Lord, I ask in the name of Jesus, for help, according to my spiritual need, for it is great. I want to trust fully in Jesus. Give the ability, Lord, to wait on Thee aright. Lord, to be Thine ! Lord, take me, helpless as I am, to be or do anything. Lord, lead me into Thy light, and teach me the knowledge of Jesus. This is my heart's desire. O Lord, help me for Christ's sake." Her mind from this time appears to have been drawn into oft-repeated prayer, endeavouring to throw her burdens on the Saviour. On the 25th of Seventh

month, she writes:—"Disappointment and depression have been my portion this day: but I endeavoured to take it to Jesus, and do hope I have been helped; because I have felt myself to rise above it this evening. 'Bless the Lord, O my soul, and forget not all His benefits.'" Again, on the 25th of Tenth month:

"Jesus, I come to Thee,
A blessing to receive;
I would that this Thy blessing be—
A spirit to believe:

Then shall I lean upon Thy breast,
With those whom Thou of old hast blest."

"My real prayer. Amen."

Her study of the Scriptures became more earnest; and great was the interest she felt in the Scripture Reading Meetings, which are held by the Friends at Ackworth every other week. When (as was frequently the case) she could not be there herself, she was always anxious to enquire of those who had been there, of the subjects treated of; and she endeavoured to encourage others to attend them. On the occasion of a Friend giving a harvest supper to his workpeople, she obtained a list of their names, and procured a number of the Bible Society's edition of the *Psalms*, presenting a copy to each of the company, as well as to the children and servants of the

household. Through the whole of 1866, the spirit of prayer and watching seems to have deepened and increased: and was afresh awakened as one season succeeded another,—the day of her illness, of her first arrival at Ackworth, of her forty-third birthday. The last was spent with her parents at York, and her petition was; O Lord, forgive the past for Thy mercy's sake, and draw me, and make me more sensible continually of Thy drawings unto Thee."

Her last illness was short, only a few days, and attended with considerable languor and physical prostration. To one of her friends she acknowledged her feeling of resignation as to the result; and she quietly departed on the morning of the 16th anniversary of her settling at Ackworth. Her remains were interred among many of those, whose last hours had been soothed and comforted by her attentions.

ROBERT WILLMOTT, 24 8 9 mo. 1868
New Swindon, near Melksham. Son of John
 B. and Hannah B. Willmott.

ALICE WILSON, 86 8 10 mo. 1867
Finley, Grange, County Tyrone.

MARY WILSON, 69 10 1 mo. 1868
Oldham. Widow of Benjamin Wilson.

JANE WILSON, 43 18 8 mo. 1868
Coanwood, Cumberland. Wife of Joseph Wilson.

MARY WINDSOR, 66 25 4 mo. 1868
Fairview, near Cartmel. Widow of James Windsor, late of Liverpool.

MARY WOOD, 2½ 22 10 mo. 1867
Leeds. Daughter of John and Sarah Jane Wood.

JOHN WOOD, *Ackworth.* 72 13 11 mo. 1867

ANN WOOD, 80 8 8 mo. 1868
Ackworth. Widow of John Wood.

HARRIET ANNA WOOD, 26 15 1 mo. 1868
Tranmere, Birkenhead. Daughter of Benjamin and Anna Wood.

DANIEL WOOD, 62 31 12 mo. 1866
Holloway, London. (Name reported last year.)

The peaceful and happy close which this dear friend was permitted to make, has induced some who knew him to prepare a few lines concerning him for the *Annual Monitor*; in the belief that through the Divine blessing, the perusal of them may be an encouragement and comfort to others.

Daniel Wood was the youngest son of Thomas and Mary Wood, of Coggeshall in Essex. On leaving school he was taken into the employ of Charles and Lewis Allen, a firm in which his father served for fifty years. In the year 1826 he married and settled in London: and for twenty-six years Daniel and Ann Wood lived on

the premises, and had the care of Ratchliff Meeting House. Soon after the opening of the Library and Reading Rooms at White Hart Court, they were placed in charge of that institution, a position which they continued to hold with much acceptance, both there and subsequently at the Friends' Institute in Bishopsgate Street, until the summer of 1865. After resigning this situation under the pressure of increasing infirmities, they found a quiet home at the cottage adjoining the Meeting House at Holloway.

Daniel Wood's last illness was of several months continuance. During this period his heart often appeared to overflow with thankfulness, under a sense of the loving kindness of the Lord. Once when very weak, he said that he felt his Saviour near, and that his sins were forgiven:—adding that he had long secretly prayed that it might be so: and though the enemy had beset him, and had had great power, he always thought he should at the last be pardoned, and so he found it:—for since his outward strength was gone, the love of his Saviour had seemed to come down upon him like a flood. At another time, he said, “I am in great peace, and have no trouble;—*all* is forgiven; I never feel dull, or mind being alone; for then my Saviour is near.”—And again, “I have always

had the fear of God before me, though I have been a sinner:—it does not do only to talk about religion, it must be real to do good:—those who talk to others must have clean hands and clean hearts,—then their words will do good.”

Later on in his illness, he said:—“I am resting on the Rock, and that Rock is Christ. Oh, the peace I feel,—such as the world cannot give, or take away!—My Saviour is precious, oh so precious!—I seem as if I see him face to face.” At another time,—“All my burden is removed.—I have prayed in secret, and even while walking along the streets, for my sins to be forgiven; and now I feel they are.” On hearing his dear wife weeping in the night, he said, “Don’t fret,—rejoice;—I rejoice in Christ my Saviour:—he has pardoned all my sins, and I rejoice in His holy name.”

At one time he said, “I am so weak, no one can tell what I feel;—I am so afraid that I shall not hold out patient to the end.—What a glorious thing it will be when I am taken into Heaven!—My soul’s enemy would come and try to tempt me; but he is kept back, my Saviour is so near, and will be with me to support and comfort me to the end.”

To his dear wife and his niece, who waited on

him, he said, "I pray that God will bless you both for your unbounded kindness shown to me, and for all the trouble you have had in my long illness: and I pray God that I may meet you in Heaven." He many times prayed for patience, yet a murmur never escaped his lips; nor did he ever express a wish for anything to be otherwise than it was. He frequently spoke of his relations and friends who had been kind to him in various ways; and tears of thankfulness would often fill his eyes when told of some little present brought for his comfort, and his prayers were that all might be rewarded with a Saviour's love.

As the close drew near, his bodily weakness increased, but he was enabled to rest in quiet confidence in his Saviour's love.—He fell asleep in Jesus on the morning of the 31st of Twelfth month, 1866.

SARAH EDITH WOODS, 14 4 11 mo. 1867
Dundrum. Died at York School. Daughter of Adam and Lydia Woods.

ELIZABETH WOODWARD, 75 5 3 mo. 1868
Maidstone. Wife of Thomas Rouse Woodward.

THOMAS ROUSE WOODWARD, 74 24 3 mo. 1868.
Maidstone.

SARAH WOODWARD, 75 9 6 mo. 1868
Bayswater. Widow of Isaac Woodward.

MARGARET YEARDLEY, 51 1 12 mo. 1867
Rochdale. A minister. Second wife of John
 Yeardley.

INFANTS whose Names are not Inserted.

Under one month	Boys	0	...	Girls	3
From one to three months...			do.	5	...	do.	9
From three to six months...			do.	3	...	do.	1
From six to twelve months			do.	1	...	do.	4

TABLE.

Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1865—66, 1866—67, and 1867—68.

AGE.	YEAR 1865—66.			YEAR 1866—67.			YEAR 1867—68.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	14	17	31	15	10	25	9	17	26
Under 5 years	18	31	49	20	20	41	18	23	41
From 5 to 10 years..	2	3	5	3	7	10	3	1	4
" 10 to 15 " . . .	4	6	10	3	3	6	2	1	3
" 15 to 20 " . . .	3	8	11	4	5	9	2	6	8
" 20 to 30 " . . .	9	16	25	7	8	15	7	14	21
" 30 to 40 " . . .	10	8	18	5	10	15	4	13	17
" 40 to 50 " . . .	6	6	12	6	15	21	6	8	14
" 50 to 60 " . . .	14	20	34	13	19	32	14	15	29
" 60 to 70 " . . .	29	27	56	33	40	73	22	43	65
" 70 to 80 " . . .	40	34	74	49	47	96	37	54	91
" 80 to 90 " . . .	14	26	40	11	30	41	10	35	45
" 90 to 100 " . . .	1	6	7	3	5	8	0	4	4
All ages	150	191	341	158	209	367	125	217	342

*The numbers in this series are included in the next, "under 5 years."

Average age in 1865—66, .. 51 years, and 26 days.

Average age in 1866—67, .. 55 years, 6 months, and 7 days.

Average age in 1867—68, .. 55 years, 6 months, and 8 days.

A P P E N D I X .

HANNAH WILKINSON,

LATE OF YORK, DIED THERE ON THE 2ND OF THE

TWELFTH MONTH, 1867, AGED 73 YEARS.

Though not a member of the Society of Friends, being a Baptist by profession, yet the intimate connexion of this humble-minded Christian with the Society in the work of education, seems to claim a little space for some notice of her in the *Annual Monitor*.

For nearly a quarter of a century, she was mistress of a school for poor girls in the City of York, conducted on the Lancasterian, or, as it is now named, the British system. She appears to have entered on her post in the year 1814, and to have resigned it, by reason of her failing health, in 1837. She continued after that period, for a few years, to assist by her presence and her counsel, the younger women who succeeded her.

Whilst the instruction and its results, in read-

ing, writing, needlework, &c., were of no inferior order, the excellence of the school, and that which in its day made it an object of enquiry and interest far and near, was the completeness of the religious instruction ; so far as manifested by the wonderful accuracy with which, not a select few merely, but a large majority of one hundred and fifty girls repeated texts of Scripture, giving chapter and verse, in a way that astonished older students. Nor was this the only evidence of careful religious instruction and influence. The character of very many in after life, testified to the soundness of the instruction, and the permanent results of the influence.

One regulation of the school, that all conversation should be in a *whisper*, gave an air of quietness and earnestness to the proceedings, that struck strangers with surprise. There was an atmosphere of Christian gentleness in the school room, perceptible as soon as you entered. Nor was this a repression of the liveliness, or the playfulness of youth. It appeared merely to reduce within reasonable limits the noisy and sometimes rude exuberance, often displayed in our streets about the hours of twelve and five each day.

To be present at the last half-hour of the morning school, when the Scriptural instruction and

the repetitions took place, was most impressive. The questions were put in an exceedingly quiet tone, which was imitated in the responses. But such was the normal condition of quietness, no restless shuffling of feet, and no need for shouting, that all was distinctly heard. To Hannah Wilkinson's perfectly sustained equanimity, (the result of Christian principle,) exercised under circumstances of depressed health, and at times amidst bodily pain, may be attributed much of the powerful though exceedingly quiet influence, which pervaded and governed the school.

The writer of this memoir was often eye and ear witness of that which he is attempting to describe. One of his correspondents, in reference to this narrative, speaks of Hannah Wilkinson as truly deserving of a memorial; and, referring to what he calls "that unrivalled school on Bishop Hill," says that his "recollections of the heavenly spirit that ruled there, and of the humility and devoted piety—the holy walking of the school mistress—are such as have no parallel in his experience." No less emphatic are the grateful recollections of some wives and mothers in York, of their training under Hannah Wilkinson's care. One, on whom the writer called to obtain some information regarding dates, &c., declared with kindling

eye and earnest language, "There never was such another school, sir, and there never will be!" To the remark, that at the time of the Scriptural examination, the school was a beautiful sight, "yes," she replied, "it *was* 'beautiful,'—that's the very word."

Hannah Wilkinson's connexion with the school brought her into frequent intercourse with the Friends in York Meeting, by many of whom she was highly esteemed. The late Martha Fletcher was an active member of the school committee for many years. Through her friendship, the school-mistress became acquainted with the benevolent James Cropper, himself much interested in the education of the poor. Highly appreciating her work of faith and labour of love, by his liberality, and that of some other of Hannah Wilkinson's friends, a comfortable and adequate provision was made for her when her occupation at the school closed.

Extremely feeble health, and a painful disease, demanding more than once severe surgical treatment,—these, combined with a highly sensitive temperament, made her pilgrimage at times a sorrowful journey: leading through the Slough of Despond, out of which happily she found her way on the side nearest the Celestial City; but,

like Bunyan's Christian, became sometimes a prisoner in Doubting Castle.

From the year 1832 to 1848 inclusive, she was accustomed at intervals to note down what appeared to her, the condition of her spiritual health, and a sorrowful record it is :—tinctured throughout by the mental condition arising from overwork, from frequent acute bodily pain, and (as has already been noted) an extreme sensitiveness. And yet at times the clouds broke away, and her faith and trust in her Lord were confirmed : and at last all her fears were dispelled.

In 1834, she writes : “ The past week has been a week of sorrow, of perplexity. I am unequal to my school employments, and yet see no way of escaping from them.” Again, in the same year, “ The complaint which has so long confined me to my dwelling,” (and for which a painful operation had recently been resorted to,) “ appears to be very much subdued, but my general debility is extreme. The labour of the school completely overpowers me.” To this is added self-accusation : “ November 9th. How have I sinned in yielding to despondency and ingratitude ! Mine enemy besets me sorely, and I have not stood the contest like a Christian warrior. Sins from within, and sorrows from without, have assailed, and I

have not earnestly sought the influences of the Holy Spirit to enable me to maintain the combat: therefore, now, I suffer loss. All looks dark and gloomy around me; and at times reason appears to be almost overturned. Merciful Father, if this be a part of my allotment, keep me from murmuring at it; help me to say, 'good is the will of the Lord.' Suffer not discontent to eat up my remaining powers, but with what I have may I cheerfully serve Thee, nor be the means of causing others to infer that religion is not able to support the mind. Lord Almighty! in the multitude of Thy mercies, be pleased to bestow upon Thy dust the gift of the Holy Spirit, that she may watch unto prayer, and thus resist evil. Thou compassionate Redeemer! be pleased to lend Thy timely succour to one of the most helpless of Thy followers."

In 1835, "Sorrows have come upon me as if in a host. Indeed I have been and am almost overwhelmed. My heart sinks within me, and my enemy triumphs. If the Saviour appear not for me, I sink, I fall! Body and mind together seem to be broken, and surely despair hath taken hold upon me. I feel as if incapable of hoping. Desolation appears on every object upon which my eye fixes. Is this mental disease? Lord, thou knowest."

Her faithful pastor, James Parsons, Minister of an Independent Congregation in York, whom she greatly esteemed, was at times enabled to comfort her poor distressed mind. "The tumult," she says, "with which my mind was agitated, has in some measure been calmed. An interview with our beloved pastor was made instrumental in loosening the strong holds of my spiritual adversaries." The writer of this memoir had now and then the privilege of paying her (when ignorant of her depressed condition) an opportune visit, that was permitted to cheer her drooping spirit.

In the same year, 1835, the cloud had a silver edge. She writes:—"I have of late been less subject to depression than formerly. 'Surely my cup runs over with blessings,' has often been the language of my heart during the past week. What shall I render to the Lord for all His benefits?" Again, "Ever may I live in the grateful remembrance of Thy mercies, which in providence are great, but greater in the gift of Thy beloved Son, to bear our iniquities, and to make intercession for us." * * "Draw me, O my Father! into closer communion with Thee, through the merits and intercession of Thy beloved Son. And as in former days Thou hast vouchsafed to me (I trust) Thy guidance, be

graciously pleased to continue unto me Thy pillar of cloud or fire, in all my future movements through this transitory scene."

The last entry is in 1848. Nearly twenty more years of cloud and sunshine were allotted to His servant by her Lord:—years less marked with depression;—her prospects brightening as she was about to enter the valley of the shadow of death. Her last illness was but of few days' continuance. She suffered much from oppressed breathing. The writer visited her shortly before her death: and after having, in many an interview in former days, listened to her despondencies, he was enabled to leave his friend, rejoicing in the assurance, that pain and depression and sorrow were for her about to close for ever, in His presence, whom, through all, she had loved and served.

She was attentively and most kindly nursed by her faithful friend Elizabeth Leef. They had lived together in unbroken friendship for fifty-two years. Her beloved pastor visited and comforted her as her end drew near, and at her funeral, which was largely attended, bore testimony to the faithfulness of her Lord; who had sustained her in many painful conflicts, and had cheered her in her last moments with the assurance of His love.

NOTE.—The school mentioned in the above notice was established in Newgate Street, York, in the year 1813. In 1814, Hannah Wilkinson was appointed mistress. In 1817, the school was removed to a more convenient site in Saviour Gate, and thence in 1828 to a building erected by Friends in an eligible situation, on Bishop Hill: and here, till 1837, Hannah Wilkinson presided over it, completing her service of twenty-three years. The school is now in its 55th year. Its affairs are still directed by Women Friends of York. Among the early friends of the school are found the names of Priestman, Tuke, Fothergill, Alexander, Backhouse, Richardson, Rowntree, and others. Lindley Murray and James Cropper are on the list of donors towards the foundation of the school in 1813. The late Martha Fletcher, (a personal friend of Hannah Wilkinson), was a member of the Committee in 1813, and continued so as long as H. W. filled the post of mistress.





